

WORLD CALL

Christian Education



JANUARY 1934

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*State secretaries who also render Religious Education field service.

Circulation's Cozy Corner

The circulation department was with difficulty restrained from declaring a holiday not so long ago. In fact the regular routine was noticeably disturbed when a letter arrived postmarked Memphis, Tennessee. The circulation cap was thrown into the air and the circulation feet danced a little jig all their own at sight of a red "\$40.00" appearing on the top of a well-known green subscription blank. But the best was yet to come. That \$40.00 represented not only 40 subscriptions to *WORLD CALL* (not to forget the extra four free subscriptions for our "one free for every ten" subscription policy) but 34 of that long typewritten list were *new* subscriptions. Now *WORLD CALL* renewals are as welcome as the proverbial flowers that bloom in the spring, but brand-new subscriptions, and especially 34 from one church, are enough to set even the senses of a missionary journal agog.

And that's just a paragraph too much about the jubilant *WORLD CALL* circulation department. For the entire credit and this whole article should be about one Mrs. L. R. Russell of Memphis. Mrs. Russell is the fast-working, industrious, capable *WORLD CALL* Secretary of the Merton Avenue Christian Church and was responsible for the list that's helping make *WORLD CALL* history. Moreover she is one of those secretaries who would preferably avoid the limelight. For that remarkable list of 40 was unaccompanied by any personal letter. Just three green sheets that gave evidence after checking our files that there were 34 new subscriptions among them.

This creates a remarkable record for the Merton Avenue Church. A total of 50 *WORLD CALLS* go monthly to the membership of this congregation, or *WORLD CALL* serves 65 homes of the 68 active members of the Woman's Missionary Society. Mrs. Russell's achievement looms even larger when one considers that the Merton Avenue Church is small in number, having a membership of but 187 according to the latest *Year Book* figures.

So our cap's off to Mrs. Russell—and while we're giving her congratulations we're patting our back with pride in having such a *WORLD CALL* secretary!

* * *

One *WORLD CALL* secretary reports that she received one subscription to *WORLD CALL* because she happened to telephone a friend just after she had renewed a subscription to a secular magazine. She simply could not refuse to spend a dollar for a church magazine when she was spending several dollars for the secular journal.

* * *

Miss Abbie Stone of Vine Street Church, Nashville, Tennessee, is enthusiastic over the results of her canvass for *WORLD CALL* subscriptions, and reports 84 now in the church. We will not be surprised if this number is increased to 100 before the year closes.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

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*"Preaching points." Illustrative material for sermons.

The Threshold

On the annual Education number, our cover picture usually features a college. This time it is Culver-Stockton.

WORLD CALL Week comes this year January 21-28, inclusive. A larger number of churches than ever before are planning to observe it this year. We have had two new WORLD CALL plays written especially for use of the churches during this week. They are available for free distribution in any quantity needed. We have also prepared other materials for use in the missionary societies and by the pastors. Promotion of religious literature is increasingly being recognized as an important way in which to build the church in knowledge, in capacity, and in devotion.

This month marks the beginning of a new department under the title, "On the Social Battle Front." In view of the growing demand that the church discover channels through which the mighty power of the religion of Jesus can be brought to bear on the great social problems of our day, this department will devote its attention to such subjects as world-wide temperance, social service in church work, interracial good will, industrial inquiry and conciliation, world peace through the churches, and social evangelism. It will be conducted by James A. Crain, secretary of the Board of Temperance and Social Welfare. "Listening In on the World" will be discontinued.

The WORLD CALL Publication Committee at its last meeting voted not to open our columns to advertisements of military schools. We try to keep our advertising columns free of any matter which we cannot personally endorse. For this reason you will find them worth your reading.

Radio Preachers

Each month we add to the names of Disciple radio preachers. New names on our list are: E. F. Daugherty of the Jackson Street Church, Muncie, Indiana, who broadcasts each Thursday evening at 8:30 over WLBC; Edgar C. Lucas of First Church, Augusta, Georgia, has been broadcasting "for about three years" but at what time or over what station was not revealed; Robert W. Burns of Peachtree Church, Atlanta, broadcasts "the only real Call to Worship at present on the air," each Sunday morning from 9:10 to 9:30 over WSB. Allen T. Shaw and Mrs. Shaw of First Church, Fargo, N. D., occasionally speak over WDAY, Fargo; Ray Charles Jarman of Evanston Church speaks each Sunday morning at the 8:30 Church Forum hour over WLW, Cincinnati.

ERROR: In Dr. Jones' sermon last month we referred to James Black as "of England." "Of Edinburgh" is correct.

Education Day

This issue of WORLD CALL gives special attention to the cause of Christian Education. This is done because Education Day comes the third Sunday in January. For years this day has been observed generally in our churches for a twofold purpose. It affords an opportunity to acquaint the membership of the church with the work which we are doing in the field of higher education, the opportunities which are offered for Christian service in that field, and the needs of our respective institutions of learning. It likewise affords an opportunity to the ministers to create a conscience among our people on the subject of Christian Education, and to arouse a love for and a devotion to this work. It gives an opportunity for churches which are not on the budget plan to take an offering for the current maintenance of our colleges. It also brings to the attention of those churches which are using the budget plan the imperative importance of giving Christian Education a just, equitable and proportionate place in the benevolence budget of the church.

World Day of Prayer

February 16, 1934

Sponsored by the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America and the National Council of Federated Church Women, World Day of Prayer has come to be an institution which reaches around the world. Last year the program was prepared by a Chinese woman. This year the Call to Prayer was written by Mrs. Robert Forgan of Edinburgh, Scotland, and the program prepared by Mrs. J. W. Hofmeyer of Cape Town, South Africa.

Year Book

Because of decreased receipts and the resulting reduction in budgets, the Year Book Committee has found it necessary to eliminate the complimentary feature in the distribution of the 1933 Year Book and to make a charge of 50 cents per book for all paper-bound copies sent to contributing churches, organizations or individuals. To all others the price will be \$1.00 per copy for paper-bound edition and \$1.50 per copy for cloth-bound copies. Such charge will not cover the cost of printing, much less the cost of compilation, but it will supplement the reduced Year Book budget.

It was with regret that the executive committee accepted the resignation of Mrs. C. N. Downey who served faithfully for fourteen years as general field worker under the Christian Woman's Board of Missions and in missionary organizations department of the United Society. Mrs. Downey had been on leave of absence for two years while caring for a blind uncle. Her obligations seem to call for her continuance in this direction.

Increasingly, as the years go by, WORLD CALL is becoming valuable as a source of information on our missionary work and for program material. We provide each year an index of the contents of the magazine, which may be had for the asking. Bound volumes, of each year including the index, may be had for \$3.50 or we can provide a handy binder for \$1.50, in which the issues for the current year may be kept.

Our Contributing Editors

WORLD CALL is proud of the names which appear on our list of contributing editors. Our readers are already acquainted with them through their frequent appearance in our pages. For the benefit of our numerous family of new readers we present the following "Who's Who."

Stephen J. Corey is the president of the United Christian Missionary Society the author of five books, a seasoned traveler in many lands and an authority on world Christianity. He often contributes articles and devotional pieces.

H. O. Pritchard is general secretary of the Board of Education of Disciples of Christ, former president of Eureka College, and editor of the two pages of college notes which appear each month in WORLD CALL.

James A. Crain is secretary of our Board of Temperance and Social Welfare, and executive director of the National Prohibition Emergency Committee. He contributes our new page "On the Social Battle Front."

C. E. Lemmon, pastor of the First Christian Church at Columbia, Missouri, is a preacher of distinction and power, the author of a recently published volume on church management, and the writer of "Book Chat."

Mrs. William F. Rothenburger of Indianapolis is a member of the National Council of Federated Church Women, and a leader in the development in interracial good will. She wields a trenchant pen.

Edgar DeWitt Jones, minister of Central Woodward Church, Detroit, president of the Association for the Promotion of Christian Unity, is the author of eight books. He stands high in the American ministry as a preacher and has won national recognition through his writings.

WORLD CALL

Harold E. Fey, *Editor*

Rose Stephens Rains, *Office Editor*

L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey
C. E. Lemmon

H. O. Pritchard
Mrs. W. F. Rothenburger

James A. Crain
Edgar De Witt Jones

VOLUME XVI

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NUMBER 1

No Peace Prize

THE other day a committee of the Norwegian Parliament met to decide upon who should be the recipient of the coveted Nobel Peace Prize for 1933. After canvassing the roll of the world's present leadership and studying their records during the past year, the committee came to the unanimous conclusion that no world leader had qualified, and that they would therefore refrain from giving the award to anybody. What a commentary on those men of narrow vision and selfish nationalism who today fill the positions where statesmen ought to be!



National City Call

RAPHAEL H. MILLER'S acceptance of the call of the National City Church is an event which has been widely acclaimed. No minister of the Disciples has more friends, and all of them, including the staff of *WORLD CALL*, wish him well in this new and great responsibility. We take great pleasure in pointing out that R. H. Miller was selected as one of the "ten most effective" preachers by our ministry in the *WORLD CALL* poll last spring, and that his sermon in the series which these ten are providing for our readers appears in this issue.

Twenty-five Years

CHRISTIAN unity moves with slowness of a glacier but even a glacier can be seen to have moved in a quarter of a century. The bulletin of the Federal Council tells the story. "In 1911, the Free Baptists began a merger with the Northern Baptists. In 1920, the Welsh Calvinistic Methodist Church united with the Presbyterian Church in the U. S. A. In 1922, the Evangelical Association and the United Evangelical Church combined to form the Evangelical Church. In 1931, the Congregationalists and the Christians united in the "Congregational and Christian" churches. Other unions in which the Council has had a vital interest were the formation, in 1918, of the United Lutheran Church out of what had previously been three separate groups, and the creation in 1923 of the United Church of Canada combining Methodist, Presbyterian and Congregational Bodies."

Lynching Must Go!

WHEN the governor of a state refuses to abide by his oath of office to uphold the law, then goes further and publicly approves the cowardly crime of mob murder, he should be impeached. The people of California are to be complimented, not for the San Jose mob or for the incendiary statements of their governor, but for their twenty-four leading citizens, headed by ex-President Hoover, who publicly and courageously reprovved Governor Rolph, and for the leaders who are behind the movement to remove him from the office he has disgraced. The civilized world, long horrified at our periodical reversions to the barbarism of lynching, waits the outcome of his trial to see whether America is yet ready to wipe out this blackest stain upon our national life.

When Protestants and Catholics Unite

BOMBASTIC Hitler seems to have bitten off more than he could chew when he attempted to regiment religion in Germany. He tried to organize all the religious bodies of Germany into one national church, which, he thought, would meekly echo Nazi propaganda at command. Now, for the first time in history, Protestants and Catholics are uniting to fight—what? The effort to bring them together under one roof! Hitler may view with consternation the hornet's nest he has stirred up, but he might have known that Christians would fight to the death to perpetuate our dear divisions.

Too Much for Own Good

IN THE *New York Times*, John Chamberlain recently discussed the rôle of propaganda in the World War and since. He said, "The notion of truth gives way to the notion of the manipulation of mind content by the use of symbols. Hasn't Hitler said that if you repeat a thing often enough, even if it is a lie, the denials will never catch up with it? . . . The evil fact lives on: man has learned too much for his own good about the manipulation of mind content by the reiterative use of symbols. Jestings Pilate may be answered at last: 'Truth' is anything which people can be made to swallow by those in control of the mechanics of symbolization. Must it always be so?"

Back to Work

WHEN times gives perspective on the momentous events of these swift days, the "civil works program" may turn out to have been one of the most important landmarks. With lightning speed governmental red tape was slashed and hundreds of thousands of men put to work in communities across the nation. Men who had not had work in months and years found themselves honestly employed at a wage which permitted them to hold up their heads and smile once more. And, so far, we have failed to note a single thing they are doing which did not need doing.

Well, Here It Comes

IN INDIANAPOLIS a man, very ill from heart trouble, stopped in the modest home of a Negro and asked them to telephone for a taxi. Just as the taxi arrived, he arose, picked up his lunch box and said, "Well, here it comes. But I did so want to see my invalid mother first." He took a step toward the door and fell dead. The Negro woman thought at first that he was referring to the taxi. But the taxi was called to carry him home to his invalid mother. Did he see another vehicle not visible to mortal eyes?

When the Tail Wags the Dog

THE religion of nationalism is a parasitic tail to much of our contemporary faith. It painlessly attaches itself to sermons and other religious addresses through illustrations. At the most vital point of the appeal, the tail starts wagging and wags the sermon right off its course. When memory later goes back to that sermon, it recalls men losing their lives trying to take other lives, instead of recalling one life which was lost trying to save other lives. Military illustrations in religious addresses should be taboo.

Opium in Manchuria

MANCHURIA is rapidly becoming a huge opium farm, according to Mr. Fuller, American representative on the League of Nations committee on opium. Under Japanese domination, the production of this demoralizing drug has vastly increased, particularly in the province of Jehol. A huge syndicate has been formed with the purpose of extending and exploiting the smoking of opium. This syndicate imports the drug from Persia and is also engaged in encouraging the planting and harvesting of opium in Jehol. A part of this program in Jehol is the distribution by airplane of information concerning the raising of opium. Taxes on cultivation have been reduced, and the consumption of opium in both Manchuria and China has markedly risen. Thus one crime against humanity leads to others.

And the Sky Is Still in Place

WE HAVE recognized Russia, yet the sky has not fallen and the sun still rises in its accustomed east.

Recognition of Russia is a step toward world peace. As long as we withheld recognition, our attitude was an encouragement to every little war-maker in Europe, and Europe is still full of war-makers. It may also help to restrain the Japanese army in Manchuria from provoking war with Russia. We doubt whether the large orders of American goods which the papers tell us will come from Russia will materialize, but in any case it is a good thing to bring the necessary intercourse between two such large nations into the open.

Students Challenge Brisbane

TWENTY students of Texas Christian University recently sent letters to Arthur Brisbane, highly paid Hearst columnist, protesting statements in which he charged that two hundred Columbia University students, who said they would not go to war under any circumstances, were showing the white feather. The letters of the T. C. U. students approved the action of the Columbia students and spoke out against Brisbane's consistent use of his column for the spreading of war propaganda. Secretary of War Dern said on Armistice Day before the tomb of the Unknown Soldier, "There has been much dispute as to who won the war. The plain fact is that nobody won. Everybody lost. . . . In a prolonged modern war both sides in ultimate results are bound to lose." More power to those courageous youths who challenge this insane game in which everybody is "bound to lose."

Inflation Furor

THE uproar which has lately arisen over inflation is too loud and too much in tune to be convincing. Whatever happens to money, somebody is going to be hurt. The group in American life which is going to be hurt by inflation happens to be the group which lends money and owns most of the newspapers, radios and movies. Since these people control all the noise-making apparatus we have in this country, they are making it work overtime to save themselves from being repaid in money of the same value as that which they lent not so long ago. But common folk remain skeptical. We may not know everything about the theories that various brain-trusters are scattering about, but we have learned by this time that when Wall Street and the United States Chamber of Commerce are against a thing, the best thing we can do is to be in favor of it. Perhaps inflation will give us a chance to pay some of our church and church organization debts in money of the same worth as that which we borrowed.

The Board of Church Extension

By S. J. Corey

ON JANUARY 1, 1934, the Board of Church Extension will come into separate existence. On that date the Church Erection Department of the U. C. M. S. will be formally separated and will henceforth report as the Board of Church Extension directly to the International Convention. A board of directors of the most substantial and responsible character will direct the far-flung work of this great agency of the brotherhood. They will function through the thoroughly trained staff headed by John L. Booth.

Our best wishes go with the Board of Church Extension as it now becomes more directly responsible to the brotherhood in its stewardship of the great church extension fund. The Commission on Budgets and Promotional Relationships of the International Convention recently approved the request of the Board that it be permitted to appeal to the churches for support to the extent of \$30,000 a year. Never in history has the welfare of hundreds of churches depended so intimately upon brotherhood assistance as now. The only way they can get that assistance is through strengthening the work of church extension.

Division of Church Offerings

WIDESPREAD concern had been aroused since the Pittsburgh Convention for fear that the appeals of our national organizations should become competitive. The separation of two organizations from the United Christian Missionary Society, which was formed in the beginning to reduce the number of appeals made to the churches, reawakened this concern. To prevent the situation getting out of hand, the Commission on Budgets and Promotional Relationships was authorized by the 1933 Convention to expand its functions and work out a plan of unified promotion.

At a meeting of the commission in Indianapolis early in December the following action was taken as a step in this direction: "Voted that all boards be requested to refrain from suggesting, assigning, or publishing any percentage basis of distribution of local church missionary, benevolent, or educational funds, pending the proposed program of unified promotion being agreed upon by various boards, and approved by the Commission on Budgets and Promotional Relationships." It was revealed at the meeting that the group which recently requested that "at least 12½ per cent" of the annual missionary and benevolent offerings "be allocated to the National Benevolent Association" did so without the knowledge or consent of that association.

The Goodwin Plan

CHURCHES all over America are being solicited to join the "Goodwin Plan" as a means of raising money for church use. The Goodwin Plan enlists women's groups to buy only the brands and kinds of articles which are listed in Mr. Goodwin's buying list. Upon surrender of labels or other evidences of purchase they receive in return a percentage of their total expenditures which they may use for the church.

The advocates of this plan say that they will insist that the manufacturers agree to give "social justice" to their employees on pain of being dropped from the list. This agreement, however, is so vague and the provisions for its enforcement are so loose that we seriously doubt that it means anything at all.

But even if it does, most Christian people will have doubts about the propriety of binding the church to the chariot wheel of a particular group of businesses. Has the stewardship teaching of all these years borne no higher fruitage than that we should "fall" for this high-pressure attempt to make the church a tool for the advertising business?

The Next Move

NATIONAL prohibition was officially repealed on December seventh. Even though this event was foreseen months before, repeal found most states unprepared to deal with a traffic which has a record of outlawry second only to the illicit trade in drugs. No explanation except public apathy and a vague hope that the liquor interests would voluntarily restrain their hitherto insatiable greed can account for this singular lack of foresight.

Even the dry forces were caught without a program. Before repeal they rightly elected to fight to the death for prohibition. But now that the people have rejected prohibition, they have no second-best platform to offer. This is a serious mistake. Millions of drys, whether rightly or wrongly, are convinced that prohibition failed, but they are not yet willing to throw down the bars and leave their homes and communities defenseless. They demand leadership in organizing that defense through an uncompromising and inflexible system of social control.

It should not be forgotten that the people who put national prohibition into the Constitution took it out again, and that they took it out for the same reason that they put it in. Their purpose in voting prohibition was to reduce the drinking of alcoholic liquors to the lowest possible minimum. They took it out because they became convinced that prohibition as a method of reaching that goal had not succeeded. But both wets and die-hard drys are forgetting that these people still favor any method which promises to effect their original goal. Realism at this point would again place dry leadership in the forefront of that enormous body of opinion in America which hates liquor and all its works.

The Dean of College Presidents

The story of the president of Phillips University, to whom depressions are only incidents in a career of a half century in Christian education.

By WILMA WINTERS HULL*

IT IS refreshing these days to meet a man who treats the depression as only an incidental moment in his career.

Dr. Isaac N. McCash, president of Phillips University, Enid, Oklahoma, has a repose that refuses to be dislodged by the current storms. Nearly half a century ago he set out to build Christian character and leadership for the church. Neither illnesses nor financial difficulties have sidetracked that purpose.

Not that Phillips University has grown into its present prestige without financial bumps. Like all of our brotherhood excursions into educational and missionary fields, Phillips has had to overcome money weaknesses. Dr. McCash has had his full share of this common problem. Yet, he has managed to keep his main purpose, the development of Christian character.

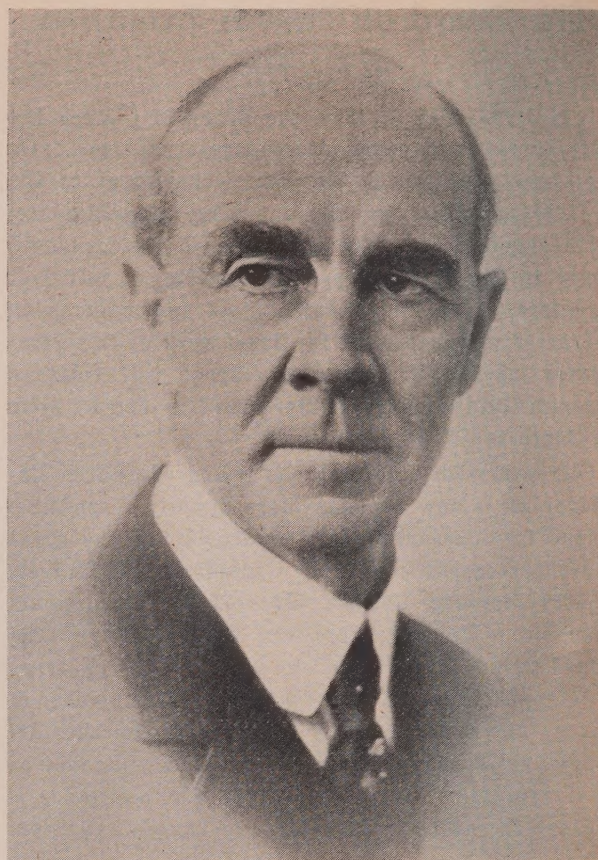
He has served his church well—pastor of its then largest congregation, next secretary of the Christian Missionary Society, then editor of the *Home Missionary*, and later president of two of our church colleges.

National platforms are familiar ground to the feet of this slight, meticulous man. He celebrates his seventy-third birthday in June, but one never thinks of time as having anything to do with him. I find many friends, some who have known him for over forty years who have never seen him play. The joy of living is recreation enough for him. His passion is people and his memory for faces and circumstances is remarkable.

An interesting face—scholarly forehead, eyes shadowed with bushy brows and the left lid slightly drooping. There is a generous nose and a firm, kindly mouth set in a disappearing set of dimples and lines. They come and go as he talks. His chin is determined. His complexion is fresh and glowing.

Dr. McCash uses his hands and arms in frequent gesture as he talks. His voice "orates" a bit even in a tête-à-tête. He radiates vitality and optimism. He lives with big thoughts, big dreams, big plans. Unused time is a waste of natural resources and a crime.

*Former newspaper woman, now a member of Crown Hill Church, Oklahoma City.



Isaac N. McCash

Most young men would stagger under his daily and weekly schedule. Yet this man asks for no rest. Interviews, consultations, board meetings, educational councils, church dedications, trips, financings, and conventions he fits into his work week with the careful precision of a jig-saw puzzle artist. He not only fills the routine functions of a great and growing university and the largest College of the Bible in the brotherhood, but he finds time to assist the governor of Oklahoma in projecting plans for one of the most unique educational adventures in the country. He sits upon the executive committee of the North Central Association, a sort of supreme court for college and university affairs in its area. He serves Cottey College, the P. E. O. sisterhood excursion into higher education, as a trustee.

Dr. McCash is the dean of our college presidents in the brotherhood, having served Phillips University as president longer than any present president. Dr. J. T. T. Hundley of Lynchburg College has been connected with that institution longer but not as president. Dr. McCash is the oldest president in service in the state of Oklahoma.

His régime at Phillips has nearly completed its Metonic cycle. During these eighteen years, he has realized three goals for the infant institution that had only shed its swaddling clothes when he was called to

Enid. First: the university has become accredited and recognized by such agencies as the North Central Association. Only experienced schoolmen can fully appreciate the many steps that must be taken to lift an unrecognized institution into the full exchange of fellowship and power of such an association.

Second: Dr. McCash has stabilized Phillips University's finances. That is, the endowment has become sufficient so that the institution cannot be closed. To be sure, this necessitated some cuts and hard-to-execute policies. On the present endowment, the university may not enroll more than 270 Freshmen. This year there are 597 students enrolled in all departments. The school has housed 1,203, but this number will not be enrolled again until the endowment is adequate to care for the increase.

Third: the university has become nationalized under his leadership, which means that Phillips has been listed in every consulate in the world by the United States government. This rating has been enjoyed for five years.

While Dr. McCash is interested in his whole plant at Enid, the College of the Bible is, and always will be, the hub of the system. This college provides nearly half of the new leadership of our brotherhood each year in spite of the fact it is one of our youngest institutions. Six members of the staff give full time to ministerial training.

For advanced and graduate work, Dr. McCash has worked out affiliated relations for library work with the theological departments of Yale, Princeton and Chicago Universities.

About 500 ministers trained at Phillips are now serving all kinds and sizes of congregations over the United States. She has the following missionaries in the field today: Stella Tremaine, China; Ruth McElroy, China; Buena Stober, Africa; Robbin Cobble, Africa; Edna Poole, Africa; Russell Morse, Tibet; Mr.

and Mrs. Vernon Newland, Tibet; Vesta McCune, Africa, and O. J. Goulter, China. Five years ago, U. C. M. S. sent out thirty-six new missionaries to the field. Six of them came from Dr. McCash's Bible College at Phillips.

This college sends out from 127 to 198 men and women each year trained for some form of Christian leadership. The college serves its area with leadership from its student body also. Transportation costs have lowered the number the last few years, but in 1928, ninety-two congregations in Oklahoma and southern Kansas were served by students each Sunday. This College of the Bible has come to be the bulwark of the Churches of Christ in the Southwest.

With so many of Dr. McCash's "boys" serving churches in this region, it is not surprising that he should become one of the most popular church dedicators in the area. He has dedicated thirty churches in the two states and raised money for many others.

As for the "vital statistics." The gist from the last *Who's Who in America* shows that Dr. McCash was born in Cumberland County, Ill., June 5, 1861; that he was granted his B.S. from National Normal at Lebanon Ohio, 1882, attended the Harvard School of Theology, 1899, received his A.M. from Drake University 1902, his LL.D. from Drake and his D.D. from Phillips in 1925.

Dr. McCash was ordained in 1890 and served the University Church at Des Moines from 1893 to 1903. As he recounts, "I bequeathed the largest church in the brotherhood to Charles Medbury." Four years were spent in regaining broken health and then Dr. McCash served our church at Berkeley, California.

He was secretary of the American Christian Missionary Society from 1909 to 1914. Then he assumed the presidency of Spokane University and came to Phillips in 1916. He wrote *Ten Plagues of Modern Egypt*, 1903 and *Horizon of American Missions*, 1913.



College of the Bible, Phillips University



Harry Otis Pritchard

waged on two fronts—that of thought and that of life. In order to win a complete victory both fronts must be triumphant.

In the light of these statements the essential task of Christian higher education and its meaning for the church is apparent. It is a threefold task: To train preachers of the Word and pastors of the churches, to develop Christian life and leadership in the persons of laymen and laywomen, and to indoctrinate all with a consistent and tenable Christian world-view.

The first of these tasks is self-evident and hitherto has constituted the major apologetic for Christian Education. Christian colleges have been founded primarily to train a capable ministry. This is indeed a worthy objective. No church can expect to get far without a well-trained ministry. Our colleges are doing a noteworthy work in this regard. The news items of the colleges in this issue of *WORLD CALL* are replete with the accounts of this high contribution to the church. They are rendering an incalculable service in this regard. However, with a long bread line of unemployed ministers; with hundreds of other pastors being reduced in income below the level of a subsistence wage; with numerous churches closing their doors, many of which will never be opened again for regular preaching of the Word; with a constantly increasing emphasis

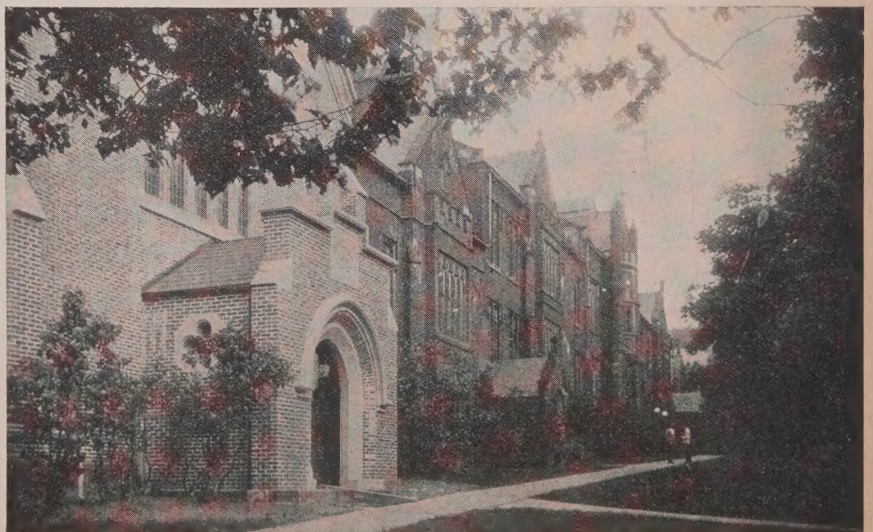
The Church and Higher Education

By H. O. PRITCHARD*

THE battle for Christianity must be carried forward by the church. This battle for Christianity by the church is always being

upon fewer but higher quality and better trained ministers, it is not difficult to see that this argument for the Christian college as a "preacher factory" is not going to hold the place of importance in the future that it has had in the past. Although the argument is still valid, it is not the only argument and it is doubtful if it is the most important reason why the church needs institutions of higher education.

A second phase of the threefold task and meaning of higher education concerns the development of strong Christian characters capable and consecrated to the taking of positions of leadership in all fields of society. Perhaps the most patent weakness of the church in our generation is the lack of a sufficient number of outstanding Christian laymen who really understand the deeper implications of Christianity and are willing actually to practice the teachings of Jesus in all their individual and collective relationships. Nothing is more evident in the present economic and industrial upheaval than the widespread breakdown in character. When we remember that these men and women who have proved so false to their trusts are the products of our educational system, it ought to give us pause. The simple truth is that the weakest spot in our whole educational process is at the point of its character output. And it is



Long view of main building, Bethany College

*General secretary, Board of Education, Disciples of Christ.

precisely at the point of the formation of stalwart Christian character that the Christian college can make its greatest contribution and find its greatest justification. And it is at this point also that our colleges and foundations are doing their greatest work for the church.

In fairness it must be said that the church is too often blind and unappreciative of the deep meaning to its own ongoing of this paramount contribution. In recent years most of our colleges have been reshaping their entire educational program to the end of a higher character output. Given a sufficient number of strong, capable, and consecrated laymen the church would at once take on new significance and power in the affairs of our contemporary civilization. The Christian college can make its whole case at this point.

But in order to produce a trained ministry on the one hand, and a consecrated laity on the other, it is absolutely essential that both be given a thoroughgoing Christian point of view. There is no adequate substitute for a Christian philosophy which results in a Christian ethic. The lack of a thoroughly Christ-like philosophy of life is one of the outstanding characteristics of our time. It is this fact more than any other which accounts for the character breakdown which is so widespread and devastating.

But such a philosophy and such an ethic has very definite connotations. Christianity functions in a specific social environment. It confronts the actual conditions of human living. The Christian is face to face with the stern realities of a harsh and workaday world. How to be a true Christian in the midst of an un-Christian social environment has always been a perplexing problem and never more so than in our own generation. And there is no hope of so doing unless one clearly understands the social and ethical implications of the gospel. So many so-called Christians have no problem because they are ignorant of the true gospel. The more keenly one is aware of all that Jesus means and requires, the greater his struggle with our un-Christian environment will be. This is why the gospel is so completely and constantly revolutionary, and this is why the Christian is so frequently in revolt against accustomed practices and accepted beliefs. No wonder Jesus was crucified between two thieves. Both the criminal and the prophet were rebels against the established order.

Perhaps at no time since Jesus was nailed to the tree on the black hill of the three crosses was his dynamic gospel more needed than in our own turbu-

lent time. The many and complex problems that are now pressing for solution can only be resolved by an intelligent and courageous application of the world view proclaimed and practiced by Jesus of Nazareth. International strife and struggle; interracial hatred and inequalities; industrial warfare and injustice; corporate greed and competition; lawlessness, licentiousness, dishonesty, deceit, servility, selfishness, and

the whole satanic brood of sordid sins, both individual and social, will be banished only with the whole-hearted acceptance and application of the Jesus way of thought and life.

Here, then, is the deepest meaning of Christian Higher Education for the church. The supreme task for the church on the one hand and contribution

to it on the other so far as education is concerned is the creation of Christian character in the lives of students. Whether they are being trained for the ministry or some other vocation is incidental to the major enterprise. And whether it be the Christian college or the Foundation at the state university centers, or whatever agency of higher education, that is doing well this supreme thing deserves not only the unreserved appreciation but also the unstinted support of the church. Here is the hope of the church of tomorrow if only it will have sense enough to see it and will enough to act upon it.

Drift or Mastery

"The question of Western civilization today is drift or mastery. In the last centuries the great struggle of mankind has been to establish the rights of the individual. Freedom has been the ideal.

"In the meantime the 'giant of the Western world' 'his majesty the machine,' has grown to manhood. Instead of becoming the servant to free humanity from the drudgery of physical labor, he has become the master. He has created cities, commerce, wants, credit, capital, labor. He has given a complexity to life wherein the individual is lost.

"It was once believed that ever growing freedom for the individual is the road to human progress. It has now become apparent that without social planning and cooperation Western civilization faces catastrophe.

"The very nature of our progress makes the change from freedom to social planning hard . . . yet unless the change can be made the future looks dark."

—*From Studies in Higher Education of the American Lutherans.*



Burnett Library at Texas Christian University, Fort Worth

"What Do You Consider the Paramount What Are You

"World Call" asked the above question of a half dozen leading student workers in college and university centers. Here are the replies.



Edwin A. Elliott

Texas Christian University

By Edwin A. Elliott,
Professor of Economics

That the lives of Christian students may become demonstrations of the highest Christian living is probably the paramount need of the campuses, the world over. This goal will lead them to seek full development of personality, a personality unhampered by fears, repressions, taboos, and superstitions. It will lead the student to an intelligent awareness of the world in which he lives, and to a realization that he must devote himself to the building of a social order where the best in man may become dynamic. He will be led further to a life of adventure for a cause, a cause without horizons, and a cause which shall encompass all of mankind. He shall hold no institution to be sacred unless it serves; and on that basis he shall challenge the social, the economic, the political, and the religious institutions of our era. He must be in the vanguard of the economic, social, political, and religious advance, and so must be the spearhead for the cultural and spiritual frontier of the new world in the making.

We are attempting to assist the students to a devotion to their best possible selves, and to a best possible social order that will keep their lives organized through the period of changing beliefs; by leading them through forums, teaching, preaching, counselling, to a realization that religion is not a set of beliefs but a way of life. Symbols that have worth and meaning to make these ideals compulsively real and presented and made dynamic through the sermons, prayers, and general worship program of the campus church. It is from this source that inspiration comes to our students to make religion a permeating factor of life. Our brilliant young pastor, Perry E. Gresham, whose awareness of the world in which he lives, and his deep realization of the heart throbs of the students with whom he deals, and whose overwhelming cause is to make Christianity real in the social order, is remaking the spiritual outlook of an ever increasing group on the campus. Fellowship for this enduring quest is

had through counseling, Y. W. C. A., Y. M. C. A., church school classes, International Relations Club, and weekly fellowship dinners.

From all this it is hoped that imagination is quickened and courage is gained "to turn machinery and science to the service of peace instead of war—life, not death; creation and not destruction."

University Church, Columbia, Mo.

By Alice G. Sorrell, Assistant Pastor in Charge
of Student Work

The adjustment of personalities, not only to society as a whole but more specifically within themselves, is the greatest contribution religion can make to students on the university campus. Of all the problems that come to me the one of the feeling of personal inadequacy is paramount.

Students do not want to hear about theologies or out-moded codes; neither do they care about denominational controversies. These things are not applicable to *life*—and living, after all, is their greatest concern. So it was to Jesus, for he said, "I have come that ye might have life, and have it abundantly." But to live abundantly one must realize first the significance of his own personality.

Too often we hear of the egotism of the college student, but I have not found it to be true. The bugaboo of the psychologists, inferiority complex, is apparent on every hand. They come to me with heartaches because of their feeling of the inadequacy of their own personalities.



Alice G. Sorrell

Personal counseling, becoming a comrade and a pastor to the student, is the most effective way of dealing with this problem. Instilling confidence gives him new hope. Talks at the Sunday morning class on religion as the directing power in the development of personality have proved beneficial. Self-expression by leading worship services, directing social activities, or taking part in exciting discussions all help to dispel that tendency to minimize his own abilities.

"We learn theories, formulas, and principles, but we do not learn how to *live*," said a thoughtful, keen-minded student the other day in speaking of the contribution the university was making to her life. And that is just the place where religion begins on the campus. It attempts to correlate the theories and principles

Religious Need of Today's Students and How to Meet It?"

learned in the classroom into ethical codes with religious direction; and emphasizing especially the significance of a personality attuned to the principles of Jesus.

California Christian College

By C. F. Cheverton, President

The paramount religious need of young people today, as I see it, is to believe sufficiently in the practicability of Jesus' teaching that they will want to practice it in all the experiences of daily life.

To help in the accomplishment of this goal (a) we place before our students a faculty of men and women who have been selected as much for their Christian personality as for their scholarship and teaching ability.



C. F. Cheverton

(b) Our entire curriculum is divided into seven life departments (physical health, social behavior, good citizenship, philosophy of life, self-expression, appreciation of the beautiful in fine arts and literature, and vocational guidance), thereby making it possible to show the relationship of Jesus' teaching to all of the important phases of everyday life;

(c) Instead of requiring our students to memorize a mass of inconsequential details, we encourage them to find through research, class discussions, and practical experience, what has happened in the past, and what will come to pass when Christian principles of behavior are carefully applied;

(d) Students are urged throughout the four years to follow some definite plan of Christian service in church, in campus projects, in boys' and girls' clubs, in community surveys, in solicitation for community chest, and other activities.

(e) Our faculty personality committee with the aid of a chart which covers the seven life principles mentioned above, confers with students, individually and sympathetically, in order to help them to see the value of definite changes in their own habits of living. And besides this, each student has a faculty adviser who works with him or her in a friendly way through the entire course, having in mind constantly to encourage effort toward practical Christian living.

After following these plans for several years we are glad to say that most of our students have shown real improvement in general character, and in some cases remarkable results have been achieved.

Lynchburg College

By Dean M. E. Sadler

The major religious problem which we face at Lynchburg College is the development of a vital and meaningful interest in religion. Most of the students who enroll at Lynchburg College are members of the church and have participated in the work of the local churches which they represent. However, the prevailing attitude toward religion which they bring to the college is that it is a fringe or marginal matter and not a tone or quality of all life and conduct. Our major task is to help these students understand that the field of religion is life, and that its chief function is to serve as a dynamic and creative force in the reconstruction, enrichment, and Christianization of all of life's experiences. We of course do not forget that this complete and abundant way of life must have as its necessary basis a vital faith in God.



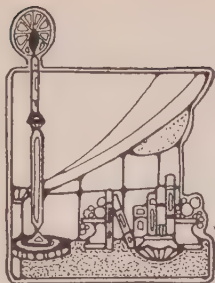
M. E. Sadler

We are trying to meet this problem through several different approaches. At least once each semester we have a series of addresses by some person who is selected for his ability to give a vital interpretation of religion. Through discussion groups these problems of religion and life are dealt with. An attempt is made, through the regular chapel programs each week, to stimulate thought concerning these matters, and the same emphases are made through personal contact in conferences with the students.

Another approach which seemingly has been as fruitful as any we have had at Lynchburg College has been to guide the students in working out plans for their group life which would increase the wholesomeness of the spirit and atmosphere of our campus without labeling it "religious."

We are working on the definite assumption that religion involves far more than the sifting of traditional religious shibboleths, and that a religion which does not serve to enrich and give quality to all of the experiences of life is not worth having.

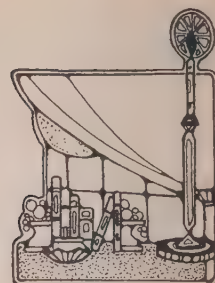
The reaction of the students to our approach has been fairly satisfactory and I believe it will be possible in time to build a wholesomely and positively Christian school on this basis. (Continued on page 14.)



Book Chat

Books by Disciples in 1933

By C. E. LEMMON



MANY of us have memories of the "Advance Society" page in *The Christian-Evangelist*. The editorial manager of this page was J. Breckenridge Ellis of Plattsburg, Missouri. The optimistic outlook of his writings kept us from suspecting his physical handicap and we did not dream that he was a cripple bound to a wheel chair. He has just written his autobiography, *Adventures of Living*, which demonstrates that true adventure is a product of the brain and does not depend upon the vehicle of locomotion.

Peter Ainslie celebrated the twenty-fifth anniversary of his pastorate at the Christian Temple in Baltimore by writing a book of his experiences under the title *Working with God*. That was sixteen years ago. It was a good book but the title was too abstract and perhaps too pious, for not many of the saints bought it. Now he has brought the story up to date with equally good material and the title, *Some Experiments in Living*, which is more human and personal. Preaching more than forty years in Baltimore, fighting in the front line in every battle for human welfare, this man who is at home in any land or company, tells with grace and charm the story of a life of singular power.

Nearly every preacher would like if he could, to enjoy a long and constructive pastoral experience, to become known as a widely cultured and educated Christian gentleman, and to retire from the pastoral ministry in time to spend the last decade of his life in traveling about the world and advocating the causes nearest to his heart. James M. Philputt realized this dream of a perfect ministry. His widow, Mrs. Lillian Reynolds Philputt, has happily enlisted the assistance of Herbert L. Willett in preparing a volume of addresses and biographical material under the caption *That They May All Be One*. The book is beautifully printed by the Christian Board of Publication and is a volume to cherish.

American Preachers of Today is the recent addition of Edgar DeWitt Jones to our book list. This is his eighth book. The personal traits, preaching characteristics, and methods of work of thirty-two American preachers are sketched in Jones's easy style. To those who love preachers and preaching it is delightful reading. No one but Dr. Jones could have so well combined candor and friendship in such estimates. Five of our own pulpit leaders are included.

Edward Scribner Ames is a philosopher, scholar, and, of course, a preacher. *Letters to God and the Devil* is the title of a new book of sermons from his pen, unique in form, interesting in material, carrying all the fine discrimination of thought of "the most cultivated man in our brotherhood."

Disciple books on religious education are ubiquitous. W. C. Bower has carried still further his thesis of an experience-centered process of learning in his *Religion and the Good Life*. Harry Munro has written an important treatise on *Christian Education in Your Church*.

The March of Faith is the story of religion in America since 1865. Wilfred Earnest Garrison, the author, is perhaps our most competent and prolific writer. This Religious Book Club selection is a big scholarly volume of much research, hard thinking and easy reading. Let us give thanks for historians who are also rhetoricians.

The year has produced one volume of excellent literary criticism from the pen of George Hamilton Combs. *These Amazing Moderns* has previously been mentioned on this page. The late Harry D. Smith left a book of bibliography called *A Preacher's First Books*.

Our publishers have decided that there is a fresh interest in the local church. Several months ago the Bethany Press urged the writer to prepare a short volume which has been published under the title *The Art of Church Management*. The Standard Press had the same idea at the same time and enlisted Bert Wilson to write *Know Your Local Church*. The Wilson book is introspective and analytical, a problem book, valuable both as to material and method for any board of church officers. R. C. Harding of Kansas has written *A Handbook for Elders and Deacons*.

Missionary textbooks are often hastily prepared to meet an immediate need and have little literary merit. Not so the new book of Alva W. Taylor, *Christianity and Industry in America*, the contents exactly described in the title, and the material presented with clearness and force. This is a book of permanent worth as well as immediate concern.

Is it possible to nominate *the* book of the year by a Disciple writer, without unfairly discriminating against other authors who are distinguished and able? I shall at least attempt this discriminatory judgment. It is my conviction that the real opus of the year is *The Social Gospel and the Christian Cultus* by Charles Clayton Morrison.



On the Social Battle Front

Make Room! Make Room for Youth!

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare



I SURE feel sorry for these poor kids who have finished school and are ready to get married and have no jobs! They're on a tough spot."

This remark was the only bit of conversation between two young women across the restaurant table from me that I remember. For I had been thinking the same thing. So have others.

Dr. J. Elmer Morgan, editor of the *Journal of the National Educational Association*, put it this way when I talked with him: "The point at which collapse most seriously threatens our civilization is among young people from eighteen to twenty-five years of age who have completed high school and college and now stand upon the threshold of marriage and family responsibilities, but lack the indispensable requisite of a job to provide maintenance and to give them a sense of 'belonging' in a world of work."

Miss Alida C. Bowler of the Children's Bureau in the Department of Labor, reminded me of the McMillen study of transient boys published in *Survey Graphic* of September, 1932, under the title "Boys on the Loose." Mr. McMillen took leave from his post as associate professor of social economy at the University of Chicago and undertook to follow the transient boys across the continent on freight trains, through hobo "jungles," flop houses and soup kitchens to find out how they live and what they do. He found, for instance, that the Volunteers of America at Phoenix, Arizona, cared for 1,529 boys under twenty-one between December 13, 1931 and April 4, 1932, that in six months El Paso had cared for 45,150 transients, of whom it was estimated that one-fourth were boys.

Miss Bowler believes that there are between 200,000 and 300,000 young people of both sexes on the road between the ages of eighteen and twenty-five. Morris Lewis, who is in charge of the special bureau of the Federal Emergency Relief established to care for transients, estimates that there are between 1,000,000 and 1,500,000 persons of all ages drifting about the country with no fixed habitation. The number varies with the season. He estimates that 15 per cent of these are under twenty-one and another 15 per cent between the ages of twenty-one and twenty-five. Miss Bowler calls attention to the fact that many of these are young people whose energy and initiative

will not permit them to remain at home to face hopeless situations or to burden already overburdened parents. Mr. McMillen thinks that boys go "on the loose" to reduce the number of hungry mouths to be fed, or from pride when the family is compelled to accept relief.

Dr. Morgan believes that there are 3,000,000 young people between the ages of eighteen and twenty-five who are facing the problems of life, many of them adequately prepared, but without prospects of making a living at their chosen calling. Not all of them, of course, are wanderers. Most of them are remaining at home and many of them are using the time to prepare themselves further.

But the problem of making room for youth remains whether the individual stays at home or takes to the road. Dependency, even upon parents, is galling to young people of character and ambition. In desperation many of them are taking unsuitable jobs in order to be employed. Beulah Amidon in June, 1933, *Survey Graphic*, after making a study of college graduates, says, "They are to be found in all sorts of ill-paid dead-end occupations: elevator operators, file clerks, filling station attendants, waiters, and waitresses, canvassers, and so on." The personnel manager of a New York business concern bluntly declared that he had effected "savings" for his concern by discharging employes drawing from \$18 to \$25 per week and taking on inexperienced college graduates at from \$8 to \$12.

What Can We Do?

In the first place, let us glance at what is being done. The Civilian Conservation Corps was organized in the spring of 1933. Under it 300,000 young men have been taken from city streets and from places of idleness and vice and have been put to work cleaning up our forests and doing reclamation and soil erosion work. Originally intended as a six months' experiment, it has already been extended to a year, with good indications that it will become at least semi-permanent. The fact that millions of dollars' worth of standing timber is destroyed by fire every year is evidence that such labor can be made economically productive. The fact that in the short time that we have been tilling

W our land we have lost one-fourth of the soil by erosion
O argues a future field for this sort of work. Dr. Morgan
R thinks that we must find new occupations and outlets
L for energy. Landscape architecture is one of the pro-
D fessions now coming to the fore. Public health and co-
operative medicine are sure to be further developed.

C "But," says one, "what can the church do?" This
A is the question I put to Dr. Morgan, Miss Bowler and
L Mr. Lewis. "First," said Dr. Morgan, "let every com-
munity find out what its problem is in this field. Any
group of young people with energy and initiative can
form a committee to make a survey of conditions under
which young people are living. Such a committee
ought to have several level-headed young people on it.
Get a school superintendent or principal, or perhaps
a social science teacher, a socially minded pastor, a
physician, a juvenile court worker or a police official
who is sympathetic. Using all possible sources, find
out how many young people in the community fall
within this age group. Then classify them with respect
to whether living at home, whether working, education,
experience, etc. As you go into this task many in-
dividual problems will be revealed which can be re-
ferred for advice and counsel to some member of the
committee or to a competent person selected for the
purpose. The committee should interest itself in find-
ing jobs for those who need them and help them meet
other problems."

No less important is an adequate recreational pro-
gram. Churches and young people's groups can render
a genuine service in building up and maintaining
morale by providing social centers that will manifest a
spirit of friendliness and human interest. In Indian-
apolis the churches have cooperated with social agencies
in providing "Leisure Hour Clubs" where the unem-
ployed and the lonely in the neighborhood can come
together two or three evenings a week for games and
recreation. In Los Angeles when the park commis-
sioners found themselves unable to open the play-
grounds because of the lack of funds for supervision,
capable unemployed young people were selected,
trained and assigned to these tasks receiving remunera-
tion from relief funds. More than sixty playgrounds
were opened by this method.

These suggestions are sufficient to indicate to alert
groups something of the problem and some ways of
meeting it. Out of experimentation many other avenues
of service will develop and those who have taken the
lead will find themselves compensated by rich experi-
ences and lasting friendships made in the endeavor.

*The third Sunday in February (18th) is Temper-
ance Sunday. Next month this page will be devoted
to this subject.*

Paramount Religious Need—

(Continued from page 11.)

Butler University

By E. C. Cameron, Professor of Practical Theology,
Graduate School of Religion

The young men and women of today were born under an optimistic star. There was to be no more war, science was remaking the world, education was undergirding the social order, and prosperity was here to stay. In the last few years these prospects have faded out one by one. Disillusionment, often tinged with despair, fills many minds.



E. C. Cameron

Probing into underlying causes one comes to the conclusion that the fundamental defect which blighted our modern civilization was a dearth of character in the rank and file of our citizens. The program of our religious organizations, primarily charged with promoting Christian concepts of life, has not functioned efficiently. Distrust of the material side of life is coupled, to an alarming extent, with a lack of confidence in religious principles and professions. How can we restore confidence in religion so that we may undergird modern life with righteousness?

In my teaching I have consistently sought to prove from the Bible and the examples of history that there is a moral order presided over by a just and righteous God, which order demands justice and righteousness on the part of nations and individuals alike. The best way to restore confidence in this moral order is for professing believers to commit every act to the exemplification of the good life before the world, with complete confidence in the outcome.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong
God is the Ruler yet.

Confidence in the moral order, reflected by character in personal conduct, is the best proof of God to this generation.



Christ in India

By D. A. McGAVRAN

The young secretary of our Indian mission by special request contributes this article for the "Christ in the Modern World" series. The article came through by air mail from Jubbelpore, India, to Indianapolis in sixteen days. Next month Emory Ross will contribute another article in this series. He will write on Africa.

FIFTY years ago the Disciples of Christ sent their first missionaries to India. For twenty years the pioneers evangelized Harda, Bilaspur, Mungeli. Then between 1895 and 1900 gaunt famine swept down on the land like a curse. Mothers fed their children the last morsel of bread, then foraged for them roots and leaves, and finally brought in the living skeletons and gave them over to the Mission, and themselves often lay down and died. Ravenous children starving for days fought like hungry wolves over the food of their first meals; or having been so long without food, looked inertly at the bread set in front of them and turned feebly away. Even the will to live was in a state of coma. Many never reached the orphanages. They died on the way. The nights for months were gruesome with the hideous cries of jackals and hyenas as they excavated some shallow grave or found an abandoned corpse.

By this social disaster, with literally thousands of children placed in their arms, the India Mission of the Disciples of Christ had its work for the next thirty years largely determined. From that time on to this, the principal energies of the Mission have been spent in rearing this orphan community. Christ has been at work in your part of India rearing and Christianizing these helpless famine waifs. Great orphanages grew up at Damoh, Bilaspur, Mahoba and Kulpahar. Schools had to be established to educate our wards. Hospitals followed to preserve the health of the boys and girls. Those wards, reared as Christians, were to go out into the world some day to earn their living. They were, therefore, taught trades. Some learned carpentry and blacksmithing, some sewing and embroidery, some were given normal schooling and the best of them went to Bible College and became evangelists and preachers. Today this community is largely independent, earning its own living, buying its own land, building its own houses, rearing its own children. And a fine upstanding Christian group it is!

It is to be remembered that other missions working in this area faced similar conditions. Thus it came about that a strong Christian community numbering for our own Mission about 4,000 and for all Missions together about 50,000 came into being. Part of these were from conversion from caste, but the great bulk of them were the result of a piece of humanitarian service rarely excelled in the annals of Christendom. The Disciples of Christ may be proud of having a fitting part in that program. The Christian com-



Smiling little Lazarus —Alma Evelyn

munity in Mid-India as a result of these patient years of service is largely literate. It is thoroughly Christian. Womanhood is honored. Christ has been laying a solid foundation on which to build His Church.

Together with this great activity in which the leading of God has been so clear and bright, has gone incessant evangelistic and much educational work amongst the non-Christians. There has been regular teaching and preaching in many villages. The soil has been prepared. The seed has been sown. Here and there converts have braved persecution and outcasting and have stepped out into the Christian life. Years of Christian schooling has to a large degree Christianized the outlook and belief of hundreds of Hindu and Mohammedan students who are now leading men in their communities.

If one were to attempt a picture of the situation in Mid-India he could visualize a beautiful land of 20,000 villages and towns. Over 18,000 of these have in them no resident Christians and except for an occasional touring missionary have no knowledge whatever of the gospel. That is, nine-tenths of the territory is still definitely without Christ. That is the dark background which dominates the picture. It need not be discour-

(Continued on page 22.)



The new University Place Christian Church and student center at the University of Illinois. The church is to be erected at once. The drawing is by A. F. Wickes, advisory architect of the Board of Church Extension. For 30 years Stephen E. Fisher has been pastor in this center.

The Church *and the* State University

By CARL AGEE*

IF THE church desires to think in terms of life rather than of institutions it cannot ignore the challenge of state universities. It must reckon with this great opportunity or be guilty again of remaining cloistered while the procession of humanity marches by.

For nearly two hundred years higher education in America belonged to the church. Harvard, Yale and scores of the other basic educational institutions in our country were established by the church expressly to provide training for the clergy. The domination of church colleges continued up to this present generation.

The most recent major development in the total field of education is that of the state university. In most states this is the institution that sets up the educational standards to which church and other colleges must conform or be discredited. This standardizing pressure has been so great that many church schools have become but pale counterparts of their state universities, frankly secular, or else junior colleges with the emphasis on the academic rather than the religious. The state supervises the qualification of teachers, curricula, laboratory and library equipment, and even the teaching methods of these colleges. The church's position has been gradually pushed back until it is difficult to be dogmatic about the question of whether a college is a church institution. It would

be interesting for someone to define just what a church college is, and then to name those that still deserve that title.

However, this whole question of organization is very superficial. Only our "contemporary ancestors" are discussing the problem of competition between church schools and state schools. That question belongs definitely to the past. Those who are conscious of what is going on today are concerned with the whole fabric of education. Alarming disintegration is taking place in many sections of the country. Under the present terrific economic pressure the demand is being made that education justify itself by proving that it is worth its cost. Educators are the first to see that there is something lacking in our educational system.

This lack is related to the intangibles of life. A recent effort to meet this problem is that of character education, but the results have not been wholly encouraging. The feeling that education must also meet the moral test is becoming more prevalent, for society is demanding that education shall produce not only good technicians but also good men.

Until the past half-century philosophy, art and literature have been in the foreground of education, but with the phenomenal development of scientific knowledge other interests have gradually moved back and science has taken the center of the stage. The atmosphere of the average educational institution is definitely scientific. Even teaching itself is

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considered more a science than an art, and teachers are more frequently concerned with conforming to the system than with discovering the interests of the student.

Science requires "observable data before it can begin to think" and standardizing agencies have progressively set up objective measurements until they have practically enslaved the system. These same agencies are beginning now to wonder whether education can be measured with a yardstick. If the trend of the past few years should continue it would be only a short time till educational surveys could be made by an observing clerk. Can we measure education by the size and value of laboratories, libraries or endowments? Can we measure education even by the body of information acquired? The scientific test of education is valid as far as it goes, but it doesn't go far enough. Science explains only the tangible; the truths that men live by are beyond the realm of the observable. Justice, beauty, truth, integrity, God, freedom, immortality and confidence in the moral order are basic ideals which have a definite place in education. Their roots are imbedded in religion, not in science.

The purpose of science is to give us an accurate description of certain sections of life but it is asking too much to demand that it give us the total picture. It sees in part and therefore can prophesy only in part. The hope that science would produce an adequate morality has for the most part been abandoned. Morality does not necessarily grow out of knowledge, Socrates to the contrary notwithstanding. Morality grows naturally out of religion and to survive must be supported by religion. One of the main tasks of education is the integration of personality, a task which demands unity rather than diversity, a philosophy that transcends science. Science and religion should be inseparable friends but neither should ever become a substitute for the other.

It is generally recognized today that the basic problems in education are moral rather than intellectual and that we do not lack knowledge so much as we lack courage, faith and integrity. The serious thing about the recent economic collapse is the accompanying moral collapse. It is not that men have lost their money but that they have lost their sense of moral obligation. When nations, individuals, and even churches are engaged in default and repudiation, it indicates that moral foundations are not secure. If

our present civilization collapses the causes will be not economic but moral.

Most of the evils in the world today grow out of a low estimate of the value of persons which comes from materialistic considerations. Nothing but religion can give personality its proper value. The cardinal principle of the Christian religion is that only persons are of infinite and ultimate value—this is the only foundation upon which an adequate morality can stand. Unless civilization be undergirded by this kind of morality, collapse is inevitable.



Carl Agee

This is the "good news" that the church has. It trafficks in the ideals that must dominate the whole fabric of education. Its main business is to create conviction that will give purpose and direction to life. It is not a current news-gathering and news-dispensing institution. There are other agencies better organized and more effective for accomplishing these purposes. Its news has the accent of the eternal in it.

The church has been too hesitant and halting in its approach to state universities. It has a basic contribution to make and it should not be apologetic. Higher education is in desperate need of just what the church has to offer. The complete secularization of education is suicidal! Most administrators in state universities realize this and would welcome the right kind of religious teaching.

The financial losses sustained by the church in recent years are staggering. Some of our honored educational institutions have had to close their doors and the future of many others is uncertain. In states where radical readjustments must be made, it is possible that sufficient resources may become available to establish worthy Bible colleges in connection with the state universities.

The greatest opportunity for the church in America is by all odds in these state university communities. Thousands of our country's future leaders are there—lawyers, physicians, engineers, journalists, business administrators, statesmen, teachers. If these young men and women enter upon their life work with a consciousness that their success depends upon their cooperation with God, it is bound to make a difference. If the church thinks through the maze of modern knowledge with them to an adequate life philosophy and puts them upon the high road of intelligent service in the Kingdom of God it will in some measure meet its greatest opportunity.

The Promise of Power

By DR. RAPHAEL HARWOOD MILLER*



R. H. Miller

Text: But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses. Acts 1:8.

EVERY worthy life accumulates something that can be transmitted. When a man dies we ask, "What did he leave?" There is a feeling that life ought not to be lived up in the living of it; that there ought to be a remainder, a surplus which can be bequeathed. We want those who come after us to have the advantage of our experience, our gains, our accumulations. We do not want them to start in life where we started but rather from some advanced position which we have secured through our own effort in living.

That is the meaning of savings in property. It is the meaning of all education and of all progress in every area of human endeavor. We do not ask our children to start in science with Copernicus, or in sociology with Moses, or in patriotism with Julius Caesar. Every child is entitled to his inheritance from those who have lived and thought and achieved before him. We do not expect him to start with the civilization of the cave man and the morals of the pagan.

True education, true culture, true religion start every child from the most advanced position gained by those who have gone before him. He is to make his adventure in life from the frontiers of the best of human experience and as the beneficiary of the noblest gains of the race.

So as Jesus comes to the end of his earthly life and is about to leave those who have been closest and dearest to him, we ask eagerly, "What will he leave?" Our text gives his answer: "Ye shall receive power."

AFTER all it is power that men covet both as gift and as achievement.

The testator seeks to confer power on his beneficiary by bequest whether in property or in knowledge or in achievement.

Power is the most eagerly sought for of all human aims. Men have been willing to do anything that they might attain power. The lust for power has exercised tyranny, justified slavery, glorified war and intensified man's inhumanity to man. It has made ambition despotic, education autocratic, business ruthless, social life loveless and religion ungodlike.

The "delusion of grandeur" has perverted every

beautiful thing in life.

Yet power is the most divine and beneficent endowment of our humanity. It is that which most nearly relates us to God who is both Creator and Father, the Maker of all and the Lover of all.

Christ left to his followers, no property, no institutions, no books. He bequeathed unto them power: power not in things or in prescriptions or methods, but the spirit of power. That was to be their inheritance from him.

He himself "came in the power of the spirit unto Galilee" and regenerating words and transforming deeds followed his coming.

And now he confers power as his final and supreme gift to men.

Power is never created but always generated or received. Electricity is generated by the activity of the dynamo in the field of electric energy. So with all power. It is transmitted through activity.

Physical power comes through exercise of the appropriate muscles; mental power through activity of the mind in the world of thought; social power through contacts within the field of social endeavor.

So with moral and spiritual power.

The Day of Pentecost found the disciples of Christ receptive and active in the field of spiritual power, in prayer, attuned to obedience, expectant and ready.

"Ye shall receive power." The exquisite sensation of drawing to oneself the power that fills every corner and crevice of this potent universe. The promise is not for new resources of power but for new capacities to receive it.

Oh, the incomparable richness of a sensitive and receptive life in a world all filled with God. The open life is the life of power. The city of man-soul is four-square and has twelve gates opening on all sides. It is a city that trades in a multifarious merchandise. "And the gates thereof shall in no wise be shut by day, for there shall be no night there; and they shall bring the glory and the honor of the nations into it."

The caravans of treasure shall stream along every highway toward that city. No enemy can beleaguer

*Biographical note on next page.

that city and reduce it by famine. A one-sided and limited life is a dangerous and miserable thing. It is always threatened with siege and disaster. So many in these days have grown gaunt with pessimism and despair. Their lives were open only to caravans of gold or prophets of secular wisdom or troubadours of pleasure and gratification. Now the city for them is closed on that side. They stand on the walls and look across the besieging ranks of depression and wail and moan that life is not worth living. Hundreds have taken their own lives in the last gesture of despair.

But for those who have life open on other sides there come, even in such days as these, the messengers of peace and the loaded trains of unfailing satisfactions.

There are gates of life which no economic depression can close. There are joys the world cannot give or take away. Keep your life open. I would say to young people today stunned and bewildered by this anomalous world they are facing: Keep your life open. Refuse to limit life. Open all the windows and doors of your mind and heart. Open the very pores of your soul.

In a day when the city of man-soul is beleaguered on one side and traffic is cut off to the land of material prosperity and the caravans of wealth are waylaid, go up on the battlements and look away to the hinterland of the spirit, for the highways of the mind and soul are crowded with trains of power. A new world comes striding across the flaming bounds of moral and social adventure out of a new heaven.

Never let your life be completely closed and starved. Never let the enemy wholly surround you.

Of them for whom Christ is the door it is promised they "shall go in and go out and shall find pasture." They can never, never be confounded.

There is danger and haunting fear in a one-sided and partial life. Never close your life to any truth, to any goodness, to any power.

Think of Helen Keller seemingly closed in and hopelessly imprisoned. Yet this pressing, thrusting, eager universe found ways into her soul as she tore open sealed doors and lifted fast-locked windows. And that not on one or two sides but on every side opening her life to knowledge, to music, to nature, to social relationships and to God.

Get your life open. Let God's power flow in.

But I must come to the second part of this promise "and ye shall be my witnesses."

Power is to be transmitted as well as received.

It is dangerous to hoard or store power. All generators are equipped with gauges to warn against over-supply. Power must be spent or it is lost.

One of the greatest of human problems is involved in the use and misuse of power. Here lies the measure of civilization and the secret of progress or decline.

Christ points the way to the beneficent use of power. The unfolding and enduring glory of life lies in giving, serving, sharing. Life must go out if it is to go on.

Once when the multitude was pressing against him from every side he asked, "Who touched me?" and his disciples said unto him, "Thou seest the multitude thronging thee and sayest thou who touched me?" But Jesus said, "Someone did touch me; for I perceived that power had gone forth from me."

Is there any sensation in this world more exquisite than that? The sense of out-going power. It is the very ecstasy of generation; of transmission of life. Is there any humiliation equal to the sense of impotence? To be physically powerless, intellectually vacant,

morally exhausted and spiritually sterile. To stand before an inquiring mind and be dumb; to stand before a moral choice and be helpless; to stand before a spiritual adventure and be paralyzed. There is no degradation equal to that.

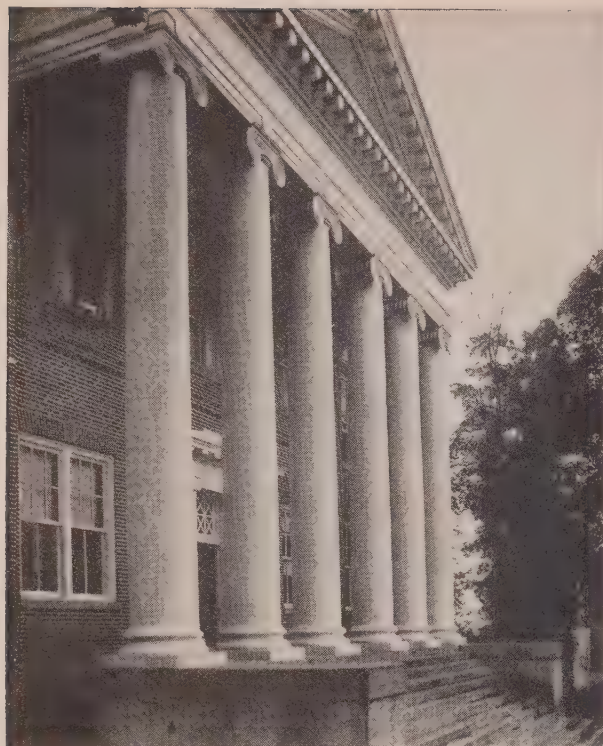
And there is no joy equal to the sense of a full life generously open to give. Hence comes the exquisite sense of being drawn upon from the very depths of being; the joy of the teacher; the happiness of the mother; the satisfaction of the benefactor; the contentment of the physician; the exaltation of the preacher; the triumph of the missionary; yea, the very rapture of God in Christ who so loved the world.

That is the promised gift of Christ: to receive power—the power of the Spirit of Christ—and to be witnesses of that power. The greatest, most compelling power in the world is moral and spiritual. The future belongs to its possessors. Be sensitive and receptive to the Divine Spirit. Be throbbing centers and generous transmitters of spiritual power.

Raphael Harwood Miller

R. H. Miller was born in Syracuse, New York, graduated from Hiram College (Ohio) in 1896, finishing his graduate work at Auburn Theological Seminary in 1904. His D.D. he received from Drake University. He was married in 1898 to Nellie G. Burrows of Rochester, New York, and served as pastor of Richmond Avenue Church, Buffalo, from 1903 to 1914. For five years Dr. Miller was secretary of the Men and Millions Movement, with headquarters in Cincinnati, Ohio, during which time, as student preacher, he visited all our colleges and universities in an effort to enlist youth in missionary service. The past fourteen years have been spent as pastor of Independence Boulevard Christian Church, Kansas City, Missouri. He has just been called as pastor of National City Christian Church, Washington, D.C.

Dr. Miller has served as president of the International Convention, on the Board of Managers and Executive Committee of the United Society and as president of the state convention of the Missouri Missionary Society. He is a director of the Christian Board of Publication, member of the board of trustees of Drake University and of Lynchburg College, Virginia. Dr. Miller was the fraternal delegate of the International Convention of Disciples of Christ to the British Conference of Churches of Christ in Great Britain for 1933. He is included in Dr. Edgar DeWitt Jones' volume on "American Preachers of Today."



Lynchburg College

THERE is a single, definite, measurable criterion by which a church-related college may be judged.

It is this: are the members of the faculty positively and unequivocally committed to the Way of Life taught and exemplified in the person of Jesus of Nazareth? This is not the same as asking, are the faculty members church members, or preachers or evangelists or returned missionaries. That is not the question. You might ask, if you like, are they ministers? One cannot be a Christian without being a minister. How extended is becoming our idea of the ministry! The question is, are they themselves "rendering" religion? If religion is rendered, others are affected inevitably. Fosdick says religion is like music. You do not give music defense—you give it rendition.

What the colleges need is rendition of religion. E. H. Sothern rendered Hamlet to the boys of the A. E. F. in France, and did it so well that they liked it—even while under air bombardment. Are college faculties composers of new life symphonies which students will see and hear, enthralled, and to which they will react, stimulated? I am speaking of the total task of teaching—any subject whatsoever. An alumnus of one of our small church-related colleges that has made a marvelous record in the number of its alumni in *Who's Who in America*, remarked in my presence within the year, that as a student there he did not remember that any professor had ever said anything to him about his personal relation to the religious life. This statement was corroborated by another alumnus of the same

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Education Through Rendition

By ROBERT LINCOLN KELLY*

college who was present. Yet they are both distinguished Christian leaders! The actions of these teachers spoke so loud that the students did not hear their words, which no doubt were spoken from time to time, nevertheless. What hero and saint worshipers college students are!

The fact is that colleges are not made Christian by departments of study, by curricula, or by any other kind of organization or machinery. You cannot do it by cunningly devised gadgets. If you do it at all you will do it through personalities. We have it from ultimate authority that the bodies of human beings are the temples of the Holy Ghost. There must be some religion when and where and if the Comforter is being entertained. The carriers of religion are not courses of study, not even libraries or laboratories or recitations. The carriers of religion are persons. Books and test tubes and seminars may greatly stimulate and help persons. But there must be a divine light within—within the professor and within the student. Deep then will answer unto deep. Incidentally this is right in line with our most modern pedagogy—built of course essentially upon the pedagogy of Socrates and Jesus and Pestalozzi and the long line of inspired teachers of every age.

Now let it be said with all due emphasis that this is not a repudiation of scholarship for the teacher, nor of aspiration toward scholarship for the student. Woodrow Wilson touched on the point a good many years ago, when he said: "Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ." No, the Way of Life taught and exemplified by Jesus may be summed up by the words *Christian Character* but for the college teacher it includes as component elements, knowledge within the expanding field, ability to teach, dynamic personality, a sense of social responsibility, and provocative capacity. For the teacher in a church-related college one standard only is required and this is the greatest of all standards. Of course it should go without saying, the great includes the lesser.

We sometimes forget that Jesus, while in no sense a systematizer of thought was in fact the intellectual Master of men.

How do the church-related colleges measure up to this very high standard? Well, that is another matter. To be sure, we have our treasure in earthen vessels. The writer knows from personal visits that in a number of colleges which in his judgment are not very successful in formulating their requirements for faculty membership, religious conditions thus broadly conceived are far better than the formulations indicate. In such colleges practice has outrun theory. But often it must be admitted, practice lags behind theory.

ONE of the first causes of the sickness of colleges which ensues when the practice of religion lags behind theory is the failure of the college president in selecting members of his staff. This is indeed the primary job of the president of the smaller college. His decision as to the qualifications essential for appointments, the qualifications desirable but perhaps not essential, and the characteristics which eliminate candidates for consideration determine the ability of the college in the rendition of religion.

The chief responsibility for the program and atmosphere of a church-related college lies on the shoulders of the faculty, and ultimately upon the president and the board of trustees who choose the faculty. They can make or unmake the college. But as aids to them in this process there are numerous inspectors and counselors whose words, if they are words of wisdom, should be heeded. Among these are the national and regional agencies of standardization.

The North Central Association of Colleges and Secondary Schools has announced its early abandonment of the attempt to measure colleges in terms of objective minimum standards, and its intention to substitute general optimum principles or ideals in their place. The association eventually will formulate its principles or ideals and trained observers in teams—physicians in consultation—will undertake to draw deductions from the symptoms they discover. The church-related colleges may expect a more thoroughgoing and a more reasonable and accurate evaluation of the work than has ever been given in the past, and it is certain that the qualifications of teachers for the announced task in hand—if such an announcement has indeed been agreed upon—will weigh more heavily than ever before. If colleges do not clearly state their objectives no evaluations of their work will be attempted. This is one of the official angles to the search for values upon which at last we are entering in earnest.

UNDER the approaching régime of commissions of highly trained visitors, colleges will be judged not so much by the number of dollars in the endowment, the number of departments, the number of students per class, the number of books in the library, not by

whether there is a department of Bible, religion and religious education, but by the total success with which they are achieving their announced program judged in terms of corporate and individual effort and in terms of the product "manufactured by the plant." These judges will be educational physicians who will draw deductions from the symptoms, and in so far as is possible, measure results. The process of evaluation will be difficult, but the effort will be to measure the real, vital elements of the life and work of a college, and then to stimulate the college to still better performance.

There has developed within the past few years, through the cooperative work of many educational specialists with hundreds of thousands of dollars at their command for purposes of investigation and experimentation, a vast body of technical knowledge which institutions as yet have not assimilated and applied. We are facing a great new day, for which years of preparation have been made. At the next annual meeting of the Council of Church Boards of Education and Association of American Colleges, the general theme is "The Search for Values," and our new resources of knowledge and method are to be set forth, and to some extent at least, interpreted.

THERE are institutions of learning that are primarily concerned with teaching the means of living. The church-related colleges are concerned primarily with teaching the ends of living among which religion is central. Even a George Bernard Shaw is impressed that civilization needs religion. Let every institution be encouraged that devotes itself to the means or the ends of living, or to both in harmonious proportion. Let not those institutions be banished from the earth by opposition or neglect that, granted proper support and intelligent guidance, are best equipped of all by historic and environmental background, by function, by outlook, by what President Marsh calls "climate of opinion," and by freedom from legal and other entanglements to proclaim the whole gospel of Christ. But let them be alert and aware lest they be weighed in the balance and found wanting. The whole gospel that Christ lived and taught was not departmentalized—it encompassed all human experience.

Sandals of Christ

They led me to a temple gate,
And I, who claimed no soul,
Beheld a cripple kiss my feet
And go his way, made whole.

* * *

They sought and found in Bethlehem
A stable, star-lit, bare—
An angel brushed me as I knelt
Beside a manger there!

—GOLDIE CAPERS SMITH

Christ in India

(Continued from page 15.)

aging when we realize that it took 1,000 years (partially) to Christianize Europe. There are over five million souls in Central Provinces for whom the Disciples are responsible, who neither do know, nor, under present circumstances, can know Christ. In the remaining 2,000 towns and villages are Christian groups. Sometimes the group will be simply a Christian sawyer and his family who have settled at the edge of the forest in some little village to ply his trade. Sometimes it will be a Christian woman and her husband teaching in some remote girls' school. Often it is a little group of converts, who see a missionary only once or twice a year. Sometimes it is a Christian worker who conducts a School, Evangelistic Center, or Dispensary. In a few places, perhaps 200 in the whole area, there are Christian groups of fifty to five hundred, organized into churches. Our own Mission has fifteen such groups. These are becoming increasingly self-supporting and growing increasing more evangelistic. Individual churches may wax or wane but the Church in Mid-India is planted securely and can never be shaken. In the foreground of the picture in addition to these churches one sees mission stations, mission institutions, and mission enterprises, such as Evangelistic Centers, Schools for Boys and Girls, Orphanages, Hospitals, and Homes. The mission stations are usually located in large and central towns. So that while the urban areas of the Province have considerable Christian work in them, the rural areas are very scantily touched. The Missions are working in closest cooperation with the churches and with each other.

As for the future, Christ will doubtless lead us into many paths for the redemption of his people. The rebirth of an area, as large as Indiana, Illinois, and Ohio all thrown into one, does not take place in a day, or along just one line. Christ will still carry on his work through schools. He will still continue to heal and bless through hospitals. But there are indications that with this substantial achievement of the last fifty years—this solidly Christian, largely educated group, organized into stable churches, supported and backed by extensive evangelistic work—the next major move is toward more widespread evangelism, a reaping of the harvest which has been sown. Moripar is one of the villages near Bilaspur. In it Adams, McGavran, Saum, Cunningham, and Schaefer have labored for years. Under the work of C. H. Smiley and Miss Shreve it has decided to become Christian. Fifty persons are now in the Christian Church and others are being baptized as rapidly as they can be prepared for it. At



D. A. McGavran

Barela, Jubbulpore, G. H. Singh has been approached by two groups of villagers asking for baptism. The newer intensive educational evangelism which is being practiced is a fit instrument to win people to our Lord. The Indian Church, including its many lay members, is taking an active part in evangelization. Christian groups here and there win individuals to Christ. The possibilities of the growth and spread of the Christian faith are almost limitless.

Similarly, the influence of Christ beyond the bounds of the Christian community is very widespread. The



Mission schoolboy

—H. R. Fenger

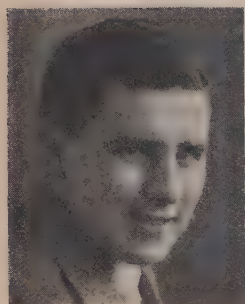
uplift of the Untouchables is now a national fever affecting at least two or three per cent of the population in most towns and cities. It is working a gradual change in thought about this enormous mass of down-trodden humanity. Women's conferences amongst the intelligentsia press forward to reduce female illiteracy, and to remove purdah restrictions, and the laws preventing widow remarriage. The Sarda Act is helping form public opinion in favor of marriage above the age of fourteen, though millions of girls are still married under twelve years of age.

The strong Christian work of Central Provinces, both American and Indian is in a position to help significantly in all these reform measures. It is not too much to say that if the Christian Movement did not exist in Central Provinces, neither would indigenous reform. At a recent meeting of the Provincial Women's Conference, Christian women, missionaries and Indian, were the backbone of the meeting, though numerically insignificant. It is often around the Christian worker that forward measures revolve. The 3,000 Chamars of Damoh were excluded from the public schools till F. E. Livengood started his Chamar schools and pressed for the inclusion of Chamars in the municipal schools. In the course of these four years, Chamars were gradually permitted to enroll in Municipal Schools. The Basors of Barela-Jubbulpore were hopelessly depressed till our G. H. Singh organized Christian and Hindu opinion in their behalf.

(Continued on page 24.)

Students Weigh the Church

By JOHN PAUL PACK*



John Paul Pack

THERE are two kinds of reasons — good reasons and real reasons. A number of good reasons are given for the failure of the church to reach students. "The students are too busy," is a good reason. There are so many things connected with student life which have to be done that there is not time enough left for the church. There is some truth in this explanation. Students are busy. The fact remains, however, that they find time for many things which have no direct connection with their formal educational pursuit. They attend the movies, they talk for hours in fraternity and sorority houses, they find time for parties and many other activities. They do these things because they want to do them. They do not go to church because they do not want to go to church.

Second, it is said that students are not interested in the church because of the example set by their professors. This opinion has some basis in fact. Students worship intelligence, and when, in the object of their reverence, they observe no interest in the modern church, they tend to lose their interest. The church is scarcely ever mentioned by those at whose feet they sit. These men do not hate the church, they do not oppose the church, they do what is far worse — they ignore the church. Students naturally conclude that an institution which has such little importance in the minds of their teachers is inconsequential.

A third good reason for student indifference to the church is indicated by the following statement which came from a college youth: "Only the weak sisters go to church." In the minds of countless students the church is associated with inferiority. The weak and unimportant students, it is believed, go to church because they have no better place to go. The strong, able, outstanding students are preoccupied with more important things. They can get on very well without the sort of religion represented by the modern church. The fraternity man who announces that he is going to church is very often the object of laughter.

These are all good reasons for the absence of col-

lege young people from our churches, but they are surface reasons. The real reason, we believe, is found in the church itself. The church stands in its own light. We base our conclusion on the following considerations:

First, the church stands in its own light because it fails so many times to concentrate its most able leadership in college centers. When the intelligence and social position of the minister suffer in comparison with that of the college professor the result is disastrous for the church. Our great preachers should be in college communities, and to this end the work in college communities should be supported by the whole church. However, this argument can be over-emphasized. We cannot but recall that Dwight L. Moody, who exerted a greater influence upon the students of his day than any other man, was ignorant in many ways. He was an intelligent man, but not a trained man. We need something more than training and intelligence. The greatest preachers in America, a different one each Sunday, may be heard in Battell Chapel at Yale University, but the vast majority of Yale students go elsewhere.

SECOND, the church stands in its own light because its members are not alive with religion. The church has no compelling grip upon them. They have no passionate urgency. They do not advertise by their lives the sort of faith which, in the early church, caused the world to stop, look and listen. The modern student says in effect, "I cannot see that it makes any particular difference whether I attend church or not. It does not seem to make any difference to the people who do attend church; so why should it make any difference to me?" Stanley Jones points out the difference between a philosophy and a gospel by stating that a philosophy explains everything in sight and then leaves everything as it is, while a gospel explains very little but changes everything. When this latter condition begins to happen there will be very little talk about indifference to the church. Our greatest need is for transformed men and women who are willing to sacrifice to transform the world.

Third, the church stands in its own light because it strains out gnats and gulps down camels. For example, the church frowns upon a student's use of

*Minister, First Christian Church, Tucson, Arizona.

tobacco, but at the same time it gulps down compulsory military training. The church may not look upon compulsory military training as a denial of our gospel of love, but many students do. They think that it would be quite as Christian and quite as logical to compel all students to take mathematics to the end that they might become clever swindlers as to take military training in order to become good citizens. The modern student beholds a church whose members are quite sure that they should not use profanity, but who are not always sure that there is anything wrong with employing their fellows for as little as possible and using them for private gain. Intelligent young people have no objection to straining out gnats, but they never fail to ask, "What about the camels?"

Fourth, the church stands in its own light because it has not been adequate in meeting the needs of students. For the most part, the church addresses itself to adults. When the needs of young people are met it is usually a by-product and not the result of a goal which was sought. The student's interest is considered last or dealt with by an assistant. The minister

is preoccupied with adults. "How can one maintain his self-confidence in the face of so many difficulties? What about God, freedom and immortality? How should we face the problem of human suffering, and what is the meaning of the cross?" The student would like an answer to questions like these, an answer from the church, and expressed in his own language.

Fifth, the church stands in its own light because some of its members are arrogant. They look upon the student as the Pharisee looked upon the publican. They say, "The colleges are full of atheists. These college people are supposed to be intelligent, but they do not have sense enough to know that we are right, that our particular brand of religion is the truth, the whole truth and nothing but the truth." This is the attitude of self-assertion, and, therefore, it is not Christian.

We may have overstated the case; however, we believe that honesty compels us to address ourselves in the words of the old proverb, "Physician, heal thyself."

Christ in India

(Continued from page 22)

Christ is abroad in India, within and without the Christian community. The greatest danger to His Cause is that American and English Christians feeling that the task is finished, or that the Church has been so well founded, may in these days of monetary distress, lessen the steady stream of men and money which is yet and will for the next fifty years continue to be essential to the effective Christianization of this Province.

Disciples of Christ in America, your Indian work still needs you. As during the coming years you continue to pray for this work, and to give to it of your sons and of your wealth, our present church of 4,000 will grow to a church of 20,000; our 15 organized churches will grow to over a hundred; our Christian villages will multiply by ten; and the lead which Christians are able to give to their Hindu and Mohammedan brothers for brotherhood and respect to personality, and indeed, for all good causes will be reinforced many times.

As Christ turns his commanding eyes on you he says, "Hear the call of the established Indian churches. They do not need much now, just a steadying hand, a word of counsel in season, a bit of financial help now and then, and a missionary to advise and support the pastor. But they do need that.

"Hear the call of small isolated Christian groups and families, in villages and towns remote from the organized churches. Each such Christian group is a

potential Christian Church. Provide the care which will make it such.

"Hear the call of the existing evangelistic centers, schools and hospitals, located at strategic points, built up by years of sacrifice and labor, greatly influencing the people with whom they work, and in desperate need just now because of lack of a few thousand dollars.

"Hear the call of that part of the non-Christian community which belongs to the brotherhood of Nicodemus and follows some of My teachings without acknowledging me openly as Lord or Christ. With just a few more years of association they will know me so much better. And when they do come to me they will bring, as did that great Pharisee, Saul, much power and strength to the Christian Movement. Continue to send your choice sons and daughters, men and women of power and Christian grace to win the talented upper classes of mid-India for me.

"Finally: hear the call of the millions who are as yet unreached either by the gospel message or by the eddy currents of reform. At least three-fourths of the people amongst whom you work, and where no other church whatever works, have never seen an adequate vision of me. I am to them an Unknown Savior. Will you keep them in darkness? Will you not bring them to the light and to the possibility of life abundant?"

That is Christ in Modern India.

A New Board Is Launched

By JOHN H. BOOTH*

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A NEW board, the Board of Church Extension of Disciples of Christ, begins its work on Jan. 1, 1934. It succeeds the Board of Church Extension of the American Christian Missionary Society and the Department of Church Erection of the United Society.

Its chief work consists in administering the funds of Church Extension, which on June 30, 1933, totaled \$2,942,298.31, from which 2,752 church loans have been made totaling \$8,200,137.00.

In and Out of the United Society

In 1920 the American Christian Missionary Society joined other boards in forming the United Society and automatically took with it its Board of Church Extension. Twelve years' experience in administering a church loan fund from within a missionary society and in conjunction with a missionary program proved unsatisfactory to both the work of Church Extension and missions. The International Convention held at Indianapolis, October, 1932, approved the action of the United Society in appointing a commission of twenty-one persons to study inter-board relationships within the Society. This of course included a study of the character and nature of the work of Church Extension and its administration in comparison with the work and administration of a purely missionary program. As a result of the year's study and investigation on the part of the commission, recommendations were brought to the recent convention at Pittsburgh, and approved, to separate the work of Church Extension from the United Society and also from the American Society. By this action all the Church Extension funds, assets and securities of every kind, totaling nearly three millions of dollars, are now turned over to a new board organized and incorporated under the laws of Indiana with headquarters at Indianapolis, to be known as Board of Church Extension of Disciples of Christ.

Personnel of the New Board

The fifteen members of the new Board of Church Extension were elected by the convention at Pittsburgh and are as follows: Oreon E. Scott in real estate and loan business, St. Louis; Joseph W. Hagin, pastor First Christian Church, Ashland, Kentucky; Henry L. Erlewine, manufacturer, Marion, Indiana; Harry W. Goodman, realtor, Louisville, Kentucky; Col. Arthur B. Ayres, capitalist, Newcastle, Indiana; Wm. F. Rothenburger, pastor Third Christian Church; Ephriam D. Lowe, pastor Olive Branch Christian

Church; Jesse E. Martin, attorney; Hilton U. Brown, secretary and treasurer and former publisher of *Indianapolis News*; John Fuller, district manager Equitable Life Insurance Company; H. C. Gemmer, treasurer and auditor Empire Life and Accident Company; Walter Shirley, undertaker; Francis W. Payne, attorney; M. H. Gray, treasurer of Board of Church Extension; and John H. Booth, secretary of Board of Church Extension—all of Indianapolis. Upon application the new board was voted into the International Convention at Pittsburgh.

Trustees and Officers

The Board of Church Extension of Disciples of Christ was incorporated on November 15, 1933, held its first meeting on December 6 and elected the following nine trustees: Oreon E. Scott, Joseph W. Hagin, Wm. F. Rothenburger, Ephriam D. Lowe, Jesse E. Martin, John Fuller, H. C. Gemmer, M. H. Gray, John H. Booth; and officers: president, Oreon E. Scott; vice-president, Wm. F. Rothenburger; secretary, John H. Booth; assistant secretary, A. Reid Liverett; treasurer, M. H. Gray; assistant treasurer, Wm. T. Pearcey; advisory architect, A. F. Wickes; and attorney, Jesse E. Martin.

The board will have but one regular meeting a year. The trustees and staff, however, will meet monthly as usual to transact the business of the board.

Budget Commission Approves Thirty Thousand

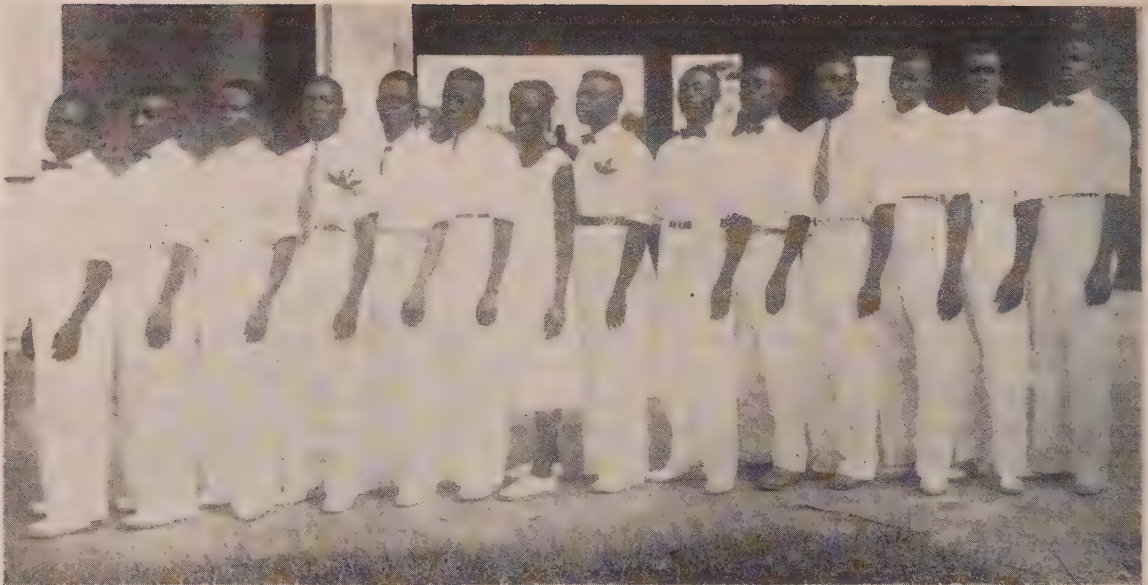
Recognizing that the work of Church Extension will no longer share in the receipts of the United Society and also the inadequacy of Church Extension funds to meet the needs of our churches in these trying times, the Commission on Budgets and Promotional Relationships, at a specially called meeting on December 5, 1933, took the following action:

"VOTED that the Commission on Budgets and Promotional Relationships wishes to express its sincere appreciation of the businesslike and equitable presentation made by the Secretary of the Board of Church Extension of Disciples of Christ, John H. Booth, and recommends that the askings of \$30,000.00 for the ensuing year, be approved;

"And, that according to the same understanding that prevails between the Commission on Budgets and Promotional Relationships and other Boards, the Board of Church Extension be privileged to solicit gifts and annuities from individuals and churches."

The offices of the new board will continue to be in the Missions Building, Indianapolis. All funds intended for this work should be sent directly to the Board of Church Extension at the above address.

*Secretary, Board of Church Extension.



1933 Graduates of Congo Christian Institute

Five Years of Service

By HERBERT SMITH*

I NSTITUT CHRETIEN CONGOLAIS at Bolenge has now completed five years of service. There have been thirty-nine graduates in the three classes that have left the school. The present school-village population for the school year just closing including men, women and children was 130. All the men, of course, are students in the school proper. Eleven women took special courses. The rest of the women did elementary school work and are the wives of the students. The children, too, were in school. The school makes a happy gathering of men and women from many villages in the Province of the Equateur.

There were fourteen in the graduating class this year. They make a very interesting cross section of different tribes in this part of Congo Belge.

This class has the honor of having the first woman to graduate from the Institute. She is the first woman in our mission to go so far in education. In fact the number of her sisters who have tried are very few indeed in this part of Africa. The woman's name is Bombongo Sala. She is the daughter of Mark Njoji, the pastor of the Bolenge Church. Her husband graduated a year ago. How does she compare with the others in mental ability, do you ask? The second year in school was her best year. During that year she was in good health and she made grades better than the average of her class. This last year she has been ill and has found it hard to keep up. We are very glad that she continued, however, to the end. Her father is very proud of her.

There were two Boewa men in the class.

I suppose they are akin to the pignies. Perhaps they are of the original people of this part of Africa. The shortest man measured five feet two-thirds inches. He was not ashamed to say he was a Boewa. The other one always found a name other than Boewa. Both of these men entered into the life of the school with enthusiasm. They played football very well. It did not matter how big the man was they always attacked him if he had the ball. In native life the Bacwa are not given any such freedom of association, but in school they went in and out of class and to all school functions without once, as far as one could see, crossing the barrier that would have been offensive to the Nkundo people. The wives did not find it so easy. They were received by the others but they always have had to take a back seat and they did not like to push themselves forward. The children, however, had not the feeling of inferiority complex.

In school subjects these two men did not rank as high as the rest of the class. But what they did do is very praiseworthy and their effort to improve themselves has and will bear fruit. They, too, are the first of their tribe to attempt so much education.

One man came from the Ngiri River, one of the tributaries of the Ubangi River. The first three months in school he was hardly able to make passing grades because he did not know the language in which we were teaching. But soon he had enough of the language to be able to make the highest marks of the class. His home is among the long grass on the Ngiri. His own village is famous for pottery. He was quite clever in many things. He learned to run the small

tractor and was a good tailor and by far the best athlete in his class.

Another man was the son of a Christian chief. He is a second-generation Christian. He learned to mend shoes while here and made his living for a great part of the time in that trade. He grew right along in school work. Some of the old beliefs that set very heavy on the shoulders of the older men did not grip him very hard. He was in a new atmosphere of Christian living in his own home and he looked upon the world with new eyes.

The tallest man of the class was six feet, one inch. He became the father of twins and also of another child, while in the school. He is, so far, the only man who has had three children born while a student in the I. C. C. He and the short Boewa mentioned above were very good friends. They finished their three years' work with the same grade.

How many families or groups there are in Africa. In this class of fourteen there are nine distinct clans or families. Fortunately for us and them they all speak Lonkundo. In their home villages they may use a different language, but Lonkundo keeps spreading and since the Scriptures and many school books are in Lonkundo that language without doubt will continue to grow.

The brief five years of this school show one thing. The African can take a regular school course if he is given the chance. Let him have a good basis in elementary work before he tries the higher course and he will wade right into any subject that is presented.

The school has the satisfaction of having students who want to study. There are no absentees except for sickness.

*President, Congo Christian Institute, Bolenge, Africa.

Disciples in Japan Fifty Years

By R. D. McCOY

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IT WAS on October 19th, 1883, that two Disciple families—Mr. and Mrs. Charles E. Garst and Mr. and Mrs. George T. Smith—arrived at Yokohama, Japan. The annual meeting of our Churches of Christ in Japan this year was held in celebration of the fiftieth anniversary of this important event. The pastors and delegates from twenty churches were in attendance. In order to economize on expenses the celebration was held for only two days—October 14th and 15th. The sessions of the first day were largely taken up with business. The second day, Sunday, was a season of spiritual refreshment, with an abundance of fond recollections and expressions of hope for the future. The morning meeting was a union service of worship in which all our Tokyo churches joined. The beautiful auditorium of our Margaret K. Long Girls' School was well filled. The service, led by Teizo Kawai, was deeply spiritual. Professor Yokichi Hirai, president of our two schools, preached the annual meeting sermon. He brought us face to face with a real challenge in this time of depression and discouragement. He used with telling effect Christ's words to his discouraged disciples, "Put out into the deep and let down your nets." Our present civilization has run to materialism and extreme nationalism, he said. We are everywhere in the midst of a crisis. Where shall we let down our nets for new ideals? Where is our "deep"? Where, indeed, except in Christ?

The morning service closed, as is our custom, with the celebration of the Lord's Supper. At noon a light lunch of Japanese food was provided.

The afternoon meeting was the real celebration of our fiftieth birthday. This service was led by Iwao Hatanaka, pastor of the Tennoji Church, Osaka. Many took part informally in the afternoon program. Many of the missionaries of earlier days were mentioned by name and the spiritual contributions they made to the work were recalled and gratefully acknowledged. Others spoke of hopes and plans for the future.

One feature of the afternoon meeting which was beautifully impressive was the part taken by Mrs. Ino Funasaka. Mrs. Funasaka, now eighty-two years of age, is the oldest member of our church in Japan. She was baptized by C. E. Garst in Akita on November 6th, 1884—the first woman to be added to the incipient church. Her beautiful face testifies to a long life of Christian faith and service. She spoke briefly of the early days in Akita and of the illness and death of Mrs. Josephine Smith. Her presence at the meeting and her closing prayer were a real benediction.



Rear, left to right: Professor Y. Hirai, president of our schools in Tokyo, and a Christian since 1895; Teizo Kawai, baptized by C. E. Garst, and in Christian work thirty-eight years, seventeen spent in Japanese Christian Institute, Los Angeles; T. Hosokai, baptized in 1892; now retired but preaches frequently. Mrs. Ino Funasaka, baptized November 6, 1884, by C. E. Garst; oldest member of our church in Japan. S. Yoshida, in Christian work for thirty-five years and minister for twenty-nine years. He supports himself and his work by contributions of his members and other sources of income.

Now, what of the future? This subject was in the minds of all and it frequently found expression during the two days' meeting. Our strength, measured in numbers, has been greatly decreased since a year ago. Because of lack of funds, nine Japanese workers were released, three-fourths of our missionary force withdrawn, and 80 per cent of our financial support from abroad cut off. But happily faith and the determination to go forward remain. Professor Hirai in his Sunday sermon voiced the conviction of all when he said, "We are determined to stand on our own feet." The spirit of self-support is in the air. Our girls' School is now self-supporting. None of our six kindergartens receives financial aid, as such. The Takenogawa and Sendai churches have become self-supporting within the past year. Other congregations are almost ready to join this list. The Takenogawa church erected its own building and parsonage at a cost of Yen 6,500. The Nakazato Kindergarten raised Yen 3,500 to rebuild its plant. The Tamade church, Osaka, got together nearly Yen 1,400 for the enlargement of its auditorium and the installation of a baptistry. The church at Tsuruoka has Yen 1,600 cash in hand for a new building. These funds were all raised in Japan, a fact of much significance when one considers the future. As Seitaro Yoshida, pastor of Sendagi Church, Tokyo, who has been an apostle of self-support and independence

among us for twenty-nine years, well said, "We hear of business depression in America and in Japan and the other countries of the world, but let us remember that there is no depression or stagnancy with God. We must rely, not on numbers or our own power, but on him." With such a faith and conviction the Churches of Christ in Japan start on their second half-century. The message of C. E. Garst's last will, bequeathed to his Japanese brethren and carved on the humble stone that marks his last resting place in Tokyo, has inspired anew the hearts of those who now bear the burden and heat of the day—"Faith is the Victory."

God, the Architect

Who thou art I know not,
But this much I know:
Thou hast set the Pleiades
In a silver row;

Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
Twixt the night and day;

Thou hast made the flowers to blow,
And the stars to shine;
Hid rare gems of richest ore
In the tunneled mine—

But, chief of all thy wondrous works,
Supreme of all thy plan,
Thou hast put an upward reach
In the heart of Man.

—Harry Kemp.

Winning Its Way in Mexico

By HOWARD T. HOLROYD*

COLEGIO INGLES of San Luis Potosi has had, this year, one of the most successful years in its history. The enrollment of the Secondary Department has increased by leaps and bounds while the kindergarten and primary departments have increased a little. The latter department has about reached the capacity that our building can care for. This growth in numbers has also brought with it an increased local financial support, which has been our salvation in these days of decreasing support from home.

But the thing in the life of the school to which we point with most pride is the extra-curricular work being carried on. This work touches the lives of the students, the parents and the community at large. It is this phase of our program that has really won from the school its greatest fame.

The students have their athletic program for the development of the physical life. Also they have a student organization which directs the literary and social life of the school. By means of this organization and its regular assemblies, we are able to minister somewhat to the spiritual needs of the students.

The Parent-Teachers Association of Colegio Ingles was the first organization of its kind in this city. It is really the only flourishing one today, although the state schools have used it as a model for such associations in the government schools. By means of it we obtain closer cooperation between the teachers and parents, and are also able to teach the latter many valuable points in child care and training.

Out of the Parent-Teachers Association grew the Mothers' Club, which has done a truly great work in teaching the mothers of our children how to care for their youngsters, how to improve home conditions, and those more personal problems of the home that cannot be dealt with in a general group.

And out of the Parent-Teachers Association has also come the local chapter of the Women's Temperance Union. This temperance work began in the school itself where each grade has a temperance program once a week, with a general program for the whole school once a month. The children give recitations and plays, sing temperance songs, and teach object lessons by means of temperance posters. The parents, especially the mothers, became so enthused over this work that they organized a chapter of the Temperance Union which takes in the whole city. Through this organization they are cooperating with the local authorities, the trades unions, other schools and social units, to carry the message of temperance not only to the children but also to the adults of the community.

*Missionary to Mexico.



Activities at Colegio Ingles, San Luis Potosi

Top: Teachers in Primary Dept.; Students secondary high school; Parent Teachers Ass'n.; Railroad employees studying English; Local Chapter Temperance Union; Mothers' Club.

A Church In the Jungle

By Ethel Shreve*

ONE more field to cross and there is the village of Murhipar. As soon as we are in sight of the village the school bell rings and a crowd of men, women and children gather in the little school-room which serves also as a meeting place. They are dressed very plainly. The women have one piece of cloth draped about them. The men usually wear a jacket and a *dhoti* or a piece of cloth draped. Sometimes they omit the jacket. But the clothes matter not if the heart is there. Sometimes these clothes are not exactly clean. But this was a special day and I was interested in seeing the cleanliness of some of the Christians. One family that was baptized five months ago, stood out especially among their non-Christian neighbors. She had on a clean *sari* and her hair was combed and pasted tight to her head. He had on a bright red jacket and the whole family was as clean as could be.

In the little service four men made the good confession. Here they must not only confess with their mouths but must give up the signs of the old. Each one of them had a strand of long hair hanging from the crown of his head. This was cut. Women, and sometimes men, wear strands of little brown wooden beads in the name of their *guru*. These men wore them but very gladly gave them up now that they were to follow the new Way. After they were baptized in the pond near by we came back for a communion service and fellowship together. Here three more, two men and one woman who had wandered from the Way, came back. One man after his hair had been cut held up one lone hair that had been left. He wanted nothing of the old to remain. Let us hope it may be so with his life.

The fellowship that day was very fine. Besides the two families of Mission workers there are now twenty adult village Christians in Murhipar. Others are preparing to come. One woman who is not yet a Christian remained throughout the entire service. She was so clean that some of the visitors thought she was a Christian. I went to her after the meeting and said, "Bai, I hope you may soon be one of us." Her eyes brightened and you could see that that was just what she wanted. She said, "Just wait a while and we will be right here." She is waiting for her husband who is in jail now for stealing. But there is every hope to believe that he has learned his lesson and that when he is free they will come together.

Yes, some of our bigger churches are beginning to stand alone and that is as it should be. But this little church at Murhipar needs you and me. We must not fail them now. They look to us. What will be our answer?

Bilaspur, C. P. India.

*Missionary to India.

Babies or Cows—Which?

By DR. HOPE H. NICHOSON*

GAUSHALLA, *Gaushalla ke liya?*" (Who will give for the cow hospital?) cried a sparsely dressed *chela* one evening just at dusk as I was sitting in the third-class "zenana" compartment of a train in one of our large junctions in India. There were several trains in the station with the usual noise and confusion—people hurrying here and there with huge bundles and tin boxes on their heads, women struggling along with their faces carefully concealed by their *saris* or completely shrouded by a *bhorka*, anklets and bracelets jingling, older children tugging at their skirts, babies crying. The man was going along from carriage to carriage shaking his box and crying, "*Gaushalla, Gaushalla ke liya.*"

Several women near me dropped in small coins, no doubt with a feeling of satisfaction for having gained merit that day. It is a striking fact that even now India is far more concerned about worthless, old, lame cows than about the thousands of tiny human lives that go out every year because no one cares. Following the example of Christian Missions, a few orphanages have been built in the large cities by Hindus. However, they are but a drop in the bucket and in the mind of the mass of the people, the sacred cow comes first.

The Mission Hospital in Bilaspur has been a refuge for a number of little waifs. Many have been brought because the mothers have died and it is almost impossible for the relatives to care for them as very few have the slightest idea how to prepare food for a baby. A little brass dish shaped like a small teapot, with a tiny rubber nipple on the spout is the most common type of "bottle" for artificial feeding. The process is usually interrupted a number of times, a little being given whenever the baby cries, and in between sips the flies get their share. The little teapot *may* be washed once a day but it is almost impossible to remove the milk that is sure to sour and plug the small spout. Is it any wonder that dysentery and the various diseases of malnutrition soon relieve the relatives of their responsibility?

Frequently baby girls are abandoned and when discovered by the police are brought to us because, as one constable said, "Who else would care for them?" When they are a year old we try to find good Christian homes for them and many a childless home has been enriched and brightened by one of our babies.

A few weeks ago three of my "babies" who are fast growing up came to see me. Each one has an interesting life story and when I looked into the eager little faces and shining brown eyes another drop was added to my cup of happiness. What possibilities the future has in store for them and what a difference from what it might have been!



Dr. Hope Nicholson and three of her babies

There is Keji who is seven years old now and never misses a day at school. Her mother died when she was nine days old and her blind father found our hospital in his wanderings as he begged from place to place. Little Sharina's mother died in giving birth to her. Her father, who is a Hindu, brought her to us when she was a few days old, before the opium habit had become fixed, and she has always been a fat, chubby child. She is nearly four years old now and her foster mother frequently finds her in the midst of a group of children singing songs and

telling them Bible stories. Baby Mogra, who was found by the side of the road covered with thorns, has saved a home from shipwreck as her foster mother will never be able to have any children of her own and her husband was very unhappy. In a Hindu or Mohammedan home it would have meant another marriage with all of the heartaches and sorrows that usually follow. This Christian family has found a better solution. With little Mogra, who is named for a beautiful Indian flower, they have found happiness and she a fine Christian home.

As these little ones leave us, others take their places. The baby ward with its rows of little screened cots (to keep out both flies and mosquitoes) is always a source of interest to visitors. The Indian women all marvel that a child can survive who is bathed daily, is not given opium, and is allowed plenty of water between feedings.

Jesus set a little child in the midst of them and said, "Except ye become as little children ye shall in no wise enter into the Kingdom of Heaven." And he laid his hands on them and blessed them saying, "Suffer the little children to come unto me and forbid them not, for to such belongeth the Kingdom of God." Both by precept and example he has taught us the value of human life. We may multiply our lives a hundredfold if we invest them in the lives of others. The joy that comes through service may be yours, too. Which will you help save, cows or babies?

Foreign Volunteers Do Home Missionary Work



Saturday Bible school for Negroes

A DESIRE on the part of some student volunteers for service on the foreign field, in Phillips University, to be doing some home missionary work while in preparation for their life work, led to the organization of a Saturday Bible school for Negroes in Enid, Oklahoma, conducted after the manner of a

daily vacation Bible school. The school was conducted in the Negro public school building. Twenty-four sessions were held and the enrollment was 112. Miss Thelma Wright directed the school, which was divided into beginner, primary, junior and intermediate departments. Four specialists graded the school and the score given was 875 out of a possible 1000 points, which shows something of the high type of work done.



The faculty

*Missionary to India.

A Summer Visitor to Jarvis

By VENITA O. CARNEY

A SUMMER visitor to Jarvis has no trouble in exercising the five senses during his stay on the campus. The ring of the axe in the woods, the constant hum of the saw, the cutting of the mower, the rumbling of wagon wheels and the crunching of the horses' hoofs on the hard dirt road are the audible sounds of activity.

The boys from the garden bring their loads of vegetables to the kitchen daily. Not long after the unloading of the produce, girls can be seen in the kitchen with fruit jars, rubbers, tops, and other canning devices. The savory aroma which soon follows assures all present that the winter residents of the campus will be well fed during their stay. Sometimes a sample to taste redoubles the assurance of the many appetizing meals to follow. In addition to the vegetables and fruit, nature has bountifully blessed Jarvis with grass which is cut, stacked, and baled for the cattle. Readily, the visitor knows that the welfare of beasts as well as man is considered.

Despite the summer heat, students can be seen everywhere hurrying to their various posts of duty. Much must be done before the opening of school. Already many loads of wood have been hauled to the campus so that the buildings may be comfortably heated. Buildings and classrooms are being renovated in order that the proper atmosphere for study may prevail. The motto of the laundry girls is, "Cleanliness is next to Godliness," and in addition to keeping the wearing apparel of the summer residents clean, they have given all the washable articles on the campus a general overhauling so that everything will be spick and span for the beginning of the year's work.

From sunup to sundown, the work goes on. All drones move to other lawns. The summer students, who are now as busy as bees, are working so that they might have an opportunity to attend school during the winter. Not only does Jarvis in this way fulfill its mission by helping youths to receive an education who are financially unable to do so, but it is promoting one of the objectives of the educational plan—training the hand as well as the heart and head. Even the little boys who are residing on the campus are called from their play to perform hour tasks which will inculcate in the young minds the idea that labor is honorable so that the foundations of their lives may be based on substantial ground which will lead to the perpetuation of an energetic and thrifty race.

The axiom, "All work and no play makes Jack a dull boy," is considered, and as a means of diversion and recreation, the students assemble in the chapel twice a week for a singsong whereby the racial talent to produce song may be

perfected. Often as twilight falls, the sound of sacred music drifts over the campus in a soothing, peaceful, and restful manner. The debating and expression clubs have their meetings and give periodic programs for the entertainment of all. Sometimes the programs are free and at other times a small fee is charged.

Anyone who remains with us any length of time catches the spirit of brotherly kindness and good will which is ever present. This spirit was caught immediately by the delegates who attended the state convention which convened on the campus this month. The convention was said to have been the best in the history of conventions. Never had such peace, harmony and good will existed throughout the entire meetings. Never had the spiritual feasting been so satisfactory and satisfying.

By the time school opens, there will be several new roads cut through the campus, the lighting system perfected, and the athletic field ready for stringent football practice.

We have had a rather unusual experience this summer of meeting, face to face, a large number of seekers for a Christian education. Very often, they have walked miles in order that they may be given a chance to take advantage of the opportunities Jarvis offers. They have heard of the Christian spirit exhibited and desire to become a part of the Jarvis family. The stories of the youthful travelers are sometimes pathetic, and it is disheartening to be forced to repeat the expression, "We cannot help you." We are limited in our ability to take students who are not financially able to pay for an education. Our prayer now is that the brotherhood will catch the vision and feel the urge to help us promote our work so that we may share in promoting world evangelism.

In Its Own Strength

By R. D. McCOY



Christian group at Amarume; O. Kusumi in foreign dress

O. Kusumi is the enthusiastic pastor of the Sakata Church in the Akita district. He graduated from the Bible College in March, 1932, and is just finishing his first year in the ministry. His wife is a graduate of the Margaret K. Long Girls' School in Tokyo.

This church has a history of twenty-five years, but it has been pastorless for fully half the time. Mr. Oda, pastor of the Japanese Church in Berkeley, California, became a Christian at this place. I first met Mr. Oda in a village near Sakata eighteen years ago. He signified at that time his desire to become a Christian worker and arranged soon afterward to come to Tokyo to enter the Bible College. Mr. Oda was accounted a "model teacher" by the local educa-

tional authorities and he had hard work to secure his release from that field of service.

In the readjustments which we were compelled to make last year, on account of the lack of funds, this church group decided to make a brave effort to attain self-support. From February, 1933, they entered upon a five-year program leading to full self-support. The pastor says: "Our motto, as we go forward, shall be 'our church in its own strength.'"

Mr. Kusumi visits the town of Amarume, near Sakata, regularly, and holds a Sunday school and preaching service. He plans also to reach some of the villages in that section, as rural communities are greatly in need of spiritual leadership.

Station UCMS Broadcasting

CONGRATULATIONS to Dr. and Mrs. Royal J. Dye as they celebrate their thirty-fifth wedding anniversary January 15. They sailed for Africa a few days later. May many more years of service be theirs.

Dr. George A. Campbell, pastor of Union Avenue Church, St. Louis, Missouri, and president of our International Convention for 1933, officiated at the marriage of his daughter, Georgia May, to Edward Wesley Lollis, December 1. Mrs. Lollis is associate editor of the *Insurance Research and Review Service* in Indianapolis and Mr. Lollis is an attorney. Their address is Cathcart Apartments, 103 East 9th Street, Indianapolis.

Mr. and Mrs. W. R. Warren are pleasantly domiciled for a time in an apartment at Catalina Island where the sunshine and quiet are having a beneficial effect on Mr. Warren's health. It is especially fitting that the Warrens should be in California at this time, as they are celebrating their fortieth wedding anniversary and went to the pastorate of the church in Santa Barbara, California, as bride and groom. In this connection, we learn that Mr. and Mrs. Warren's son, Edgar, has been granted a leave of absence of a year by the Ralston Purina Company of St. Louis, after seven and a half years of service, to accept a place in Washington as Associate Agricultural Economist in the Special Corps Section of the Agricultural Adjustment Administration.

A familiar name in our missionary annals is that of T. A. Cary of Richmond, Virginia, who was a liberal contributor to all our work. This interest and liberality was continued by his daughter, Mrs. Gillie Cary McCabe, whose death occurred November 12. Mrs. McCabe was an annuitant in the Christian Woman's Board of Missions and served for years as state secretary of that board.

We regret to learn of the death of Henry Fishbach of Beatrice, Nebraska, November 22, father of Misses Agnes and Eulalia Fishbach of Asunción, Paraguay.

As the hosts were gathering at Pittsburgh for the International Convention word came that Miss Una Dell Berry, member of the executive committee of the United Society, would be unable to be present on account of the serious illness of her mother in LaFayette, Indiana. Mrs. Berry passed away after an illness of about two weeks.

Word has come of the recent arrival from Africa of Goldie Wells, Faith McCracken, Merle Ward and Ruth Musgrave, all returning home on furlough. Hallie

R. Strange on her way home from Mexico stopped at headquarters for a short time.

Mr. and Mrs. J. D. Montgomery will sail from New Orleans on the S. S. "Del-sud," Delta Line, for South America, returning to their work in Buenos Aires.

Mr. and Mrs. Frank E. Harnar, missionaries at home from India, are rejoicing over the arrival of Richard Kenneth in their home, November 28.

Miss Adeline Goddard, state superintendent of religious education for Oklahoma and Arkansas, has been ordered by her physician to take an extended rest of several months. In her absence her work will be taken care of by Arthur Fleming, a graduate of Phillips University. Mail should continue to go to Box 2086, Enid, Oklahoma. We are hoping for Miss Goddard a speedy recovery.

A signal honor has come to Dr. A. E. Elliott of Asunción, Paraguay, in his selection as the missionary from Paraguay to meet with a missionary from Bolivia before the Pan-American Conference in Montevideo, Uruguay, as representatives of the Fellowship of Reconciliation in an effort to reestablish peace between Bolivia and Paraguay. No one could be better qualified to give unbiased and accurate information regarding conditions in these war-torn nations than the missionaries. Dr. Elliott is president of Colegio Internacional at Asunción and occupies a place of great prestige in official circles in the republic.

In view of the necessary curtailment of our work in South America Miss Zona Smith of Buenos Aires has presented her resignation to the society. She has served the Christian Woman's Board of Missions and the United Society in a fine way since 1910. She says, "I know of nothing else that could yield such large returns. To the one who has 'the restless spirit of Jesus in the heart' the field is ripe for achievement. He bids me stay at the task and I remain." Miss Smith stays in Argentina as secretary of the League of Evangelical Women and editor of its organ.

W. H. Erskine formerly missionary of Japan, has been called as pastor of the church at Uhrichsville, Ohio, and W. D. Crewdson, also from Japan, has taken the pastorate at Gilmore Church near Farwell, Michigan.

The new executive committee of the U. C. M. S. had its first bi-monthly meeting at Missions Building on December 10th and 11th.

The first order of business is for the main committee to sub-divide into smaller groups for the study in detail of each of

these phases of work. These committee meetings were held on the evening of December tenth. A number of valuable suggestions came out of these smaller groups. The next meeting will be held the second Tuesday in February.

Mrs. Emory Ross of Africa, spoke at length before the executive committee concerning the difficulties at present confronting Protestant missions in equatorial Africa. Although the situation is such that publicity at this time would be harmful to the efforts that he is making through the Protestant Christian Council to improve it, it may be said that at no place in the world is the issue of religious liberty more pressing than in the Belgian Congo.

The field workers of the Department of Religious Education of the U. C. M. S. held their annual conference in St. Louis Dec. 11-16. This conference is for the purpose of comparing experience, laying plans, and studying, changing trends in the great enterprise of building Christian character.

The State Secretaries' Association met in St. Louis December 12-14. Part of their sessions were held in co-operation with the Religious Education Conference. The important topic of consideration was "unified promotion."

Saving the Babies of India

A SHORT TIME ago an ambulance came to the hospital bringing a woman from a village several miles away. I know the picture that at once comes to your mind—a comfortable motor ambulance with a little cot inside, a young interne or a nurse in attendance! Let me change the picture for you—this is a low cot, the frame made of rough poles strung together with a small woven rope. The cot hangs by a heavier rope on two poles which are carried on the shoulders of four men. Patients are frequently brought many miles in this way over rough cart roads and across rice fields.

Sick babies frequently come in a shallow, open basket padded with old rags and carried on the mother's head. One of the biggest difficulties lies in the fact that so many come too late. One little baby had his "tummy" burned with a *piece*, which is a copper coin about the size of a quarter. His little abdomen was a mass of infected burns which had been well smeared with cow dung. He died the same night with definite symptoms of tetanus. In our area scarcely a baby escapes having its abdomen burned either with a heated coin or the point of a red-hot sickle. This is considered a sure cure for either dysentery or pneumonia, or to prevent these diseases if the baby is not sick. The wonder is that any survive such treatment.

DR. HOPE H. NICHOLSON.
Bilaspur, India.

Mid-Winter in Our Colleges

By H. O. PRITCHARD

Atlantic Christian College

MISS ANNA DILL GAMBLE, representative of the National Council of Catholic Women at the International Peace Conference at Geneva, gave a lecture on "World Peace" in the college auditorium November 22. Miss Gamble's lecture was informational and interesting, the more so because of personal impressions of one who was present.

The Fellowship Club composed of those students who are interested in Christian service, has been divided into three groups for the purpose of definite study in leadership, attendance being entirely voluntary.

Under the auspices of the Student Association the Carolina Players from the University of North Carolina presented Paul Green's well-known play, "The House of Connelly," late in November. This play was produced in New York in 1932 by the Group Theater which is sponsored by the Theater Guild. This is the first of a number of worth-while entertainments which the student association endeavors to bring to the college each year.

An Atlantic Christian College student, William Willis, was recently awarded the Carnegie medal for bravery. The act of bravery was the saving of a life, with the help of a friend, of a man who was being swept out from shore by high waves.

The Youth Banquet for the Christian churches in the Carolinas was held at the college November 10. This marked the close of the State Convention which was held at Rocky Mount, eighteen miles away. Four hundred thirty-five people, most of them enthusiastic conference-ites, representing thirty churches, attended this banquet.

Miss Rosella Kern, a returned missionary from the Philippines, addressed the student body and faculty at a recent chapel hour. Phases of social education and religious life of the natives were presented. After the lecture interesting articles of Philippine workmanship were shown. Miss Kern is now located with the State Farm Colony for Women in eastern North Carolina.

Bethany College

Under the direction of Miss Anne Kemp college librarians have been progressing in the cataloguing of Dr. Cloyd Goodnight's private library which was presented to the college. Dr. Goodnight had an unusually large and well selected library, which means that the gift is a genuine contribution to the library's list of books.

A copy of Alexander Campbell's last will was sent to the Bethany College Library by C. C. Ware of Wilson, North Carolina. Mr. Ware is actively inter-

ested in the early history of the Christian church and visited Bethany with those who comprised the convention pilgrimage from Pittsburgh.

A course designed to furnish the social, political and economic background of civilization necessary to better appreciate the literature of different periods, is being offered this year for the first time. "The Backgrounds of Civilization" is a sophomore course, and will be taught by five professors.

Historic old Campbell Mansion has been vacated. For more than a century the home of Alexander Campbell, so rich in legend and history, has been inhabited, but too long repairs on the old homestead have been neglected, and the winter of 1933-34 will be the first to see fires grow cold, due to the condition of the building.

During the last eighteen years the mansion has been in the care of Mrs. Netting, whose services have been rendered without compensation, and only conditions of the home have caused her to seek residence elsewhere. In an effort to preserve the mansion and make the improvements necessary, President Serena has brought about the reorganization of the Campbell Historical and Memorial Association, which is seeking to extend its membership extensively and raise funds to be spent on improvements.

Butler College

Dr. Mary H. Young, director of the Butler Psychic Clinic, was fatally injured in an automobile accident on Friday evening, November 24. She was returning to Indianapolis from Indiana University with Dr. J. Louis Rosenstein, professor of psychology at Butler, where they had been attending an educational conference. Dr. Young became director of the Herman H. Young Foundation in 1931 upon the death of her husband, Herman H. Young. Dr. Young was appointed head of the Butler Psychic Clinic in 1932 and held that position at the time of her death. She was the daughter of Mr. and Mrs. Sampel Hoover of North Canton, Ohio.

The coming of Dr. Adolph Keller to Butler University was an event of major importance during the fall semester. He is probably the best known interpreter of Protestantism on the continent of Europe, with the probable exception of Karl Barth. He gave two addresses at Butler and also met a group of faculty and friends at luncheon. Dr. E. G. Homrighausen and Prof. Ross Griffeth have given interesting series of travelogues on Modern Germany and Modern Palestine for the College of Religion vesper services.

Graduates of the College of Religion have been called to important positions

in the work of the church during recent months. Among these may be mentioned Urban L. Ogden to the church at Worcester, Mass.; J. H. Tilsley to the University Park Church, Indianapolis, and Harold Elsam to Hoopestown, Illinois. These men have all completed or are just completing their work for their B.D. degree. Thomas J. Bennett, B.D. 1928, continues to have the most largely attended evening service of any of our congregations in Indiana, at the South Side Church, Kokomo.

Thirty-four Christian churches, located in Indianapolis and over Indiana, are being served by students enrolled in the Butler University graduate college of religion this fall, according to figures recently compiled by Dean Frederick D. Kershner. Most of the pastorates are full time, a few are half-time appointments, and one student serves three churches. Five other religious groups are represented by student ministers at Butler this fall.

Lynton W. Gearhart, a Butler senior, will represent the university in the annual state selection for the 1933-34 Rhodes scholarship according to a recent announcement by Acting President James W. Putnam. Mr. Gearhart is an outstanding student and will be graduated next June with a degree in business administration. He is a resident of Beech Grove, Indiana.

Closer affiliation with the Arthur Jordan Conservatory of Music, has had a marked effect on the interest in student musical organizations. There are 108 students enrolled in the major musical groups this fall as compared with a much smaller figure last year. Ten persons are in the College of Religion choir, twenty-eight comprise the university band, forty-three are in the Butler chorus, and the remainder are in other musical organizations.

The 1933-34 schedule of the Butler debate squad has been announced by Prof. C. H. Walters, coach of the team. The season will open February 6 when Butler meets the University of Pittsburgh. Others on the schedule include Indiana State Teachers College, Hanover College, University of Dayton, Earlham College, University of Detroit, the Indiana Law School, and the University of Toledo.

Kappa Alpha Theta recently won the 1933-34 fall series of Geneva stunts sponsored by the Y. W. C. A. cabinet. With their stunt, "They All Had a Finger in the Cake" they won the silver trophy awarded for the semiannual event. Proceeds from the stunts, which were attended by more than 400 persons, will be used to send delegates to the Y. W. C. A. conferences at Lake Geneva, Wisconsin, next summer.

California Christian College

Edwin Markham appeared before the student body recently for an hour's presentation of his poetry. At the close of that hour the students demanded another half hour so he continued. At the lunch period it was learned that Edwin Markham taught for two years in the old College of the Christian Church in Santa Rosa, and that all of his people were and still are members of the Christian Church. It was one of the greatest days in the life of our college from a chapel speaker's standpoint.

The executive committee was thrilled at its last meeting when Charles C. Chapman was with us again. He is improving in a most satisfactory manner. It was remarkable how much more encouragement was manifest at this meeting than in many of the meetings which he could not attend.

The entire month of January is being observed as California Christian College Month as was done last year, culminating in College Dollar Day on January 28. By action of the churches the day for taking the offering is postponed to the last Sunday instead of the third Sunday to get one week farther removed from the Christmas offering for the California Home for the Aged. The observance will consist of the following:

First—no church is being asked for less than fifty cents per capita this year, by action of the two California conventions.

Second—at least fifty churches will be visited either by President Chevrolet or Edgar Lloyd Smith, at which time we will help set up the machinery for the January observance. More than twenty such visits have already been made.

Third—each member of the executive committee of the trustees is asked to be responsible for getting his church to attempt one dollar per capita.

Culver-Stockton College

The eightieth anniversary of homecoming of Culver-Stockton College was celebrated on Friday and Saturday, October 20 and 21. The program opened at eight o'clock on Friday evening when the Culver-Stockton Dramatic Club, under the direction of Larry Tucker, presented "Jonesy," a three-act comedy by John Peter Toohey.

The frolic in the L. L. Culver Gymnasium on Saturday evening marked the climax of the whole homecoming program. The gym was well decorated and four hundred and thirty-five people enjoyed the delightful music. Mr. and Mrs. Reilly Neil, Solomon, Kansas, received free tickets to all homecoming events as their prize for coming the greatest distance to attend the homecoming program.

The Archery Team under the sponsorship of the Women's Athletic Association of Culver-Stockton College closed the official season October 25, in the L. L. Culver Gymnasium. Miss Evelyn Courtney, of Trinidad, Colorado, had the



Yale Campbell Club

Left to right, first row: G. E. Goldner, Allen Stanger, Cecil Jarman, L. W. Simmons, Robert M. Hopkins, Jr., Matthew Madden, Luther Shao, Robert Early; second row: Curtis Jones, Winnifred Watson, Elbert Starns, Wales E. Smith, Walter H. Moore, Mrs. Dale Fiers, Mrs. G. O. Taylor, Professor John C. Archer; third row: Harold Monroe, Russell Brown, Dr. Ferris Stephens, Mrs. Stephens, Mr. and Mrs. Ralph E. Valentine, Mr. Amos Hulen, Mr. Amos Hulen, Mrs. S. L. Bates, Mrs. John C. Archer, Mrs. L. W. Simmons; fourth row: Harold Hodgson, Meredith Norment, David Kidwell, William Ackerman Dale Fiers, S. L. Bates, G. O. Taylor, Miss Dee Yoho, and M. L. Cadwell.

honor of receiving the highest score in the archery tournament.

The Kansas City Culver-Stockton Club held a regular meeting in Kansas City on Saturday evening, November 18. Officers for the coming year were elected as follows: Douglas Fagin, Lathrop, president; Jesse Childers, Kansas City, vice-president; and Owen Hetzler, Kansas City, secretary-treasurer. Professor L. J. Graham from the college was present at the meeting.

Christian College

The character-building project undertaken last year by the faculty of Christian College, junior college for women at Columbia, Missouri, is being carried on this year by the senior class. The earnest response on the part of students to the efforts to emphasize character as the most essential element on any scheme of education was encouraging beyond the highest hopes of the promoters of the project.

Without any suggestion from faculty members the 1934 seniors asked permission in November to assume the leadership in a fourfold plan to enlarge the meaning of a college education and to give it a more objective standard.

The plans outlined by the senior committee include a series of programs on social, physical well-being, vocational opportunities, and religious service. The twice-a-week assemblies are to be forum centers where talks will be given and questions answered. Speakers from the University of Missouri and from the Bible College will assist in the project.

President Edgar D. Lee, as sponsor of the senior class, is acting as adviser in arranging the programs and securing out-

side talent. Acting upon his suggestions the seniors will cooperate with the religious leaders connected with the Missouri Bible College in participating in Religious Emphasis Week following the holiday season.

Drake University

Nearly every year illness or accident has broken the ranks of Drake University in the death of at least one student. This year, however, has brought unusual tragedy. Miss Darlene Preston of Lenox, Iowa, a freshman in the College of Liberal Arts, and Miss Helen Stanley, of Corning, Iowa, a senior in the College of Fine Arts, were killed in an automobile accident the evening of November 2, while on their way home. Darlene's mother had come to Des Moines for her daughter for the week-end vacation and they were taking Miss Stanley to her home for a surprise visit. The two girls were killed and the mother very seriously injured. Both girls had been living in the university dormitory and were very popular with the dormitory girls.

Tuesday morning the University chapel hour was used as a memorial service for these students.

Miss Marie Holtz of Dysart, a sophomore in the College of Education, had been seriously injured in an automobile accident two weeks before. Another dormitory girl, Burnetta Bonnsetter, of Algona, Iowa, a freshman in the Drama Department, was operated on for appendicitis Sunday, November 5, at the Iowa Methodist Hospital. She is recovering nicely. The dormitory has done much to create a family feeling and interest in the student body.

The Des Moines Public Welfare Bureau received a hearty response from Drake University in their city-wide campaign for funds. The faculty pledged \$1,325, which is more than twice as much as their gifts last year. The student organizations gave an increase of thirty-five per cent over last year.

President Morehouse gave an illustrated lecture on Astronomy before the Missouri State C. E. Convention in Kansas City, November 11, at the evening session. During the afternoon he talked to the boys in the McCuen School. December 2, Dr. Morehouse was the guest speaker of the Oklahoma State Academy of Science at their meeting in Stillwater, Oklahoma.

During the United Missionary Conference, November 14, 15, Drake University students had the privilege of hearing some of the leading missionary speakers of today. Dr. Herman Liu, the president of Shanghai University, spoke at the university chapel hour. He showed a real acquaintanceship with student interests and problems and made Drake University students feel that the students in China were much like themselves in many ways.

Many students attended the general sessions also, especially the evening when Dr. Stanley Jones spoke. Dr. Alexander Paul had charge of the Disciple Conference one afternoon and spoke at the dinner hour session at the Central Church.

Immediately following the United Missionary Conference came the conference and round tables held in Des Moines under the auspices of Jews and Christians. Dr. Morehouse was the Protestant representative on the Des Moines committee. The speakers brought from outside Des Moines were Father John Elliott Ross, formerly of the University of Iowa, Rabbi Morris Lazaron, rabbi of the Baltimore Hebrew Congregation, and Everett Ross Clinchy, director of the National Conference of Jews and Christians. All three spoke at the University Assembly and then conducted a round table for young people in the University Lounge. The discussion grew so interesting that it was difficult to dismiss in time for the luncheon hour meeting at the Lion's Club.

November 17, 18, Drake University was hostess to the Iowa High School Press Association. Four hundred thirteen high school students and teachers of journalism and editors of high school papers attended the convention.

Drake's annual home-coming was held on the 25th. There was a luncheon at noon, a football game in the afternoon and a get-together in the club room of the Field House in the evening. Prof. L. S. Ross, "god-father" to athletes at Drake, and senior member of the faculty at Drake who retires next June, was the guest of honor on this occasion. Every former student at Drake loves this grand old man and honors him for what he has done in making glorious history of Drake University.

Disciples Divinity House

Dr. Herbert L. Willett was recently honored by the members of the Disciples Club, a student organization, in connection with the Disciples Divinity House. Dr. Willett was the first dean of the Disciples House and served in that capacity for twenty-seven years. A dinner was given in his honor and the occasion was the celebration of the fiftieth anniversary of the preaching of his first sermon. Dr. Willett described his experiences in acquiring his education and spoke in a very interesting way of his struggles at Bethany College and at Yale University while training for the tasks which he has carried on through the years.

There is a fine group assembled at Chicago this year and the average attendance of the Disciples Club for the first five meetings has been forty-five, a gain of nine over the average attendance of last year.

Eureka College

The ministerial students and those preparing for various professional activities in the church, at Eureka College, known as the Medbury Club, meet fortnightly for discussion of problems pertaining to religion and the church program. At one of the recent meetings the program covered a review of *The Social Gospel and the Christian Cultus* by Dr. C. C. Morrison.

Beginning next semester Prof. Raymond Aylesworth will conduct a course in Pastoral Problems. The class will meet two periods a week on the campus and spend one weekly three-hour period in field work in Peoria under the direction of C. C. Carpenter, pastor of the Central Christian Church of that city.

Eureka College is conducting a series of one-day institutes for ministers and church workers. A team of four is visiting several centers to which have been invited preachers and church workers. Dr. Elizabeth Paschal, professor of sociology and economics, speaks on the social and economic trends of our day. Raymond Aylesworth, professor of Bible, discusses the adjustment of the church to present-day conditions. Ernest Higdon, professor of religious education, presents the discussion of the place of religious education in the development of the church program. President Lyon leads a round-table discussion after each of these addresses.

What a blessing to a college are the returned missionaries! Mrs. Nellie Butchart's years of invaluable service at Eureka while educating her children after Dr. Butchart's death in China, are increasingly glorious and exemplary; and now have come the Rosses and Pearsons, also Eureka's own. The Eureka church knows how to "receive back" and the welcome reception to Emory and Myrta Ross and three children was most touching and inspiring.

During the football season just closed there have been a number of Negro star athletes playing on the various teams throughout the country. The University of Southern California, the University

of Michigan and the University of Indiana, all possessed a Negro star of the first team. However, so far as is known, Eureka College is the only institution in the country which had a Negro student as captain of its 1933 football team. He is Franklin Burghardt, an Illinois lad from Greenfield who is rated not only as one of the best centers that ever played at Eureka, but also one of the best centers in the Illinois Conference. It was a personal tribute to him, and an expression of the Christian spirit of the institution that he should be chosen captain.

Lynchburg College

The city council of Lynchburg recently ordered the construction of a high level dam across Black Water Creek at a point where a new road is being built through one side of the campus at Lynchburg College. The campus at the point where the road traverses it is more than a quarter of a mile in width. A high bridge was necessary to carry the road across Black Water Creek and while the bridge is being built a dam is also being constructed in connection with it which will impound a lake of fifty acres, most of which lake will be on the Lynchburg campus. Under mutual agreement, the city is to be given a part of the campus for a public park. This will not only add to the beauty of the Lynchburg campus but it will be of great service in developing outdoor sports such as boating, swimming and skating, as a part of the college's physical education program.

As a first number of the Fine Arts program the students of Lynchburg College had the privilege of hearing Lawrence Tibbett, the world-renowned baritone opera singer. His singing and Stewart Wille's playing drew a crowd of over 2,000 people to the City Auditorium in perhaps the most interesting program ever given in Lynchburg.

By a communication from Dean A. M. Dobie of the School of Law at the University of Virginia to Dean Sadler it was learned that M. Waller Belcher, Jr., of the class of '32 had received the Phi Alpha Delta cup given to the student making the highest average in all law courses at the University Law School.

Recently there has been organized among the boys of Lynchburg College a Non-Profanity Club. The purpose of this club is to do away with or to reduce the use of profane language among the boys on the campus.

Phillips University

Twelve individuals have recently presented the Phillips Library with four hundred thirty-five choice volumes. Other gifts are in prospect.

President I. N. McCash, as a member of the executive committee of the North Central Association, attended the regular meeting of the association held in Chicago the latter part of November.

J. B. Weldon, who conducted the Phillips Crusade some years ago, has been secured by Phillips to spend some

(Continued on page 44.)

Missionary Organizations' Own Section

The Widening Circle

WE HAVE been taking stock these days with reference to missionary organizations as we look forward to the Sixtieth Anniversary of the organization of our women's work in October, 1874. We are realizing that fifty-nine years ago, seventy-five women (representing nine states) met together with an offering of \$430.00 to carry on home and foreign missions. Since that date, missionary societies in increasing numbers have been meeting regularly to study, serve and support the ever-growing missionary program.

Through all these years missionary organizations have had a threefold aim: To develop trained Christians; to unite them in world service; and to encourage systematic giving to our world missionary enterprise. We hold the conviction that these aims can be attained only by a continuous process through all ages, beginning with the small child, continuing through the youngsters in the teen age, the high school boys and girls, the young people and the adult men and women. Hence, we have graded missionary organizations, not a multiplicity of organizations, but rather study and service groups adapted to and fitted for every age and interest of all who are touched in any way by church life.

Study programs are prepared to acquaint members with other races and nations, broaden sympathies and cultivate an understanding of world problems.

Service activities are planned and encouraged which utilize and develop the capabilities of members in self-forgetful service for others with resulting benefit to the whole church in every phase of its life.

The practice of systematic giving to world missions lifts those who participate to a higher conception of stewardship and a personal practice of it for the work of His Kingdom, as well as making actually possible the preaching, teaching and healing carried on at home and abroad in his name.

Today in foreign lands, groups of Christian women are banded together as in the homeland with similar aims and purpose; banded together in study, service and stewardship.

In the following letters from missionaries are glimpses of a few of these groups, far distant geographically, but near and close in heart and spirit:

"Bolenge, Africa

"Mark Njoji gave me a list of the names of all the women members of the church and he urged them to attend these once-a-week meetings. We began calling the roll and our attendance grew from twenty to nearly one hundred. We made special effort to have interesting programs and began to study the women of the Bible. Mrs. Edwards translated a nice book about these women and the lessons are enjoyed greatly. We tried to have a lesson from some of our missionaries once in three weeks and in between one of the African women would prepare a lesson. She would come to our house for help and we have had some fine talks this way from one of their own.

"We also are trying to give them some idea of the women of other lands and they often remark about the similarity of hardships women have to bear. Many eyes were wet with sympathy when we told them of the suffering in China at times of flood and famine.

"Even though our attendance had increased so wonderfully, we were not satisfied, for in calling the roll we found over forty names of women who came very seldom or not at all; so we asked those who came regularly to take three names each and call on them and see why they did not come. You should have seen the faces of these women the next Thursday when we had one hundred fifty women; they fairly radiated joy.

"As to ages, we have all ages from young women in our girls' school to old grandmothers. The young married women bring their babies, which sometimes causes confusion, but we would rather have them bring the children and come than to stay away and have more orderly meetings.

"We are feeling the way but hope to help our women. They so much need Bible instruction to help them meet their problems, and they also need information regarding other peoples to arouse their interest, and they then need to do something to help others."

"Nanking, China

"Thank you so much for the missionary materials. I am working on them and trying to work out missionary organizations for our churches. It will have to be done in Chinese and that takes time to get out the programs, etc. Several of the churches have expressed their desire for such an organization."

"Buenos Aires, Argentina

"In the church there is an organization of women which is affiliated with the Liga of Protestant Women. They use the programs put out by that organization which include a missionary lesson once a month. This society gives money for the church, for the Liga and for certain poor families. They have given some for missions in a very definite way. It was that church that recently gave fifty pesos for the work in Africa."

"Bilaspur, India

"In Bilaspur we have a 'Stri Sabha' which means Women's Council. All the Christian women of the church can be members and most of them are, except those who work and cannot attend the meetings, or those who live some distance away. There is no age limit, but usually when a woman marries, she feels eligible for the Stri Sabha. There are about forty members. We meet every Wednesday afternoon in the little chapel. The first week of the month there is a missionary lesson, the second is temperance, the third something on social service, and the fourth is play day. If there is a fifth Wednesday, this is a devotional subject. These are all prepared by a program committee made up of Indian women.

"Last year leading up to our Jubilee, we had the history of the opening of each of our stations in India. Following this, there were lessons on our home missions work in America. These were all prepared for all our stations by Miss Josepha Franklin and we have been very grateful to her for all this work. This month we had a lesson on Japan and next month we are to have one on China. These materials we got from WORLD CALLS. Fortunately we have some girls at home this summer who are high school graduates and so could take the English, translate it and work it out.

"We have a small library in the room where we meet and the women take books from this to read. Just now one of the great difficulties is that they have read most of the books we have.

"We take an offering once a month and try to use this for others.

"We wish you could come to see us some Wednesday. I know all the women want to send their salaams to the women of America. Our seats are pieces of matting. But when you come, we will all rise, welcome you, and say, 'Salaam, Mem Sahiba Ji.'"

"THE POTENTIALITIES OF A CHRIST-FOLLOWING WOMANHOOD ARE GLORIOUS TO MEDITATE UPON."

Programs for Adult Organizations

For the Leader of the February Program

Topic: Christ in the African Forest

My dear Leader:

AND so you are to lead the February meeting in your organization. I hope you are as pleased with the prospect as I. This program on Africa is sure to be good. I've had a look at the materials and they are all so splendid and revealing. And in addition to my enthusiasm for the program material goes the general enthusiasm which the name Africa always calls forth. There is something about the work there that has from the beginning had a peculiar appeal to our people. And in addition to that (we'll have quite a problem ere we get these additions done) is the series of programs of which this February study is only one. As leaders we must recall and help our groups see that this program belongs to the general series in which we are glimpsing all of the work carried on by our people over the sixty years since the women's work was first organized. See pages four and six of the *Year Book of Programs*. Not in a single program can we fail to emphasize this sixtieth anniversary of our organized women's work. Our programs must lead naturally and gloriously to this anniversary occasion in October of this year. We must remember that there is no break in the program theme in July as in other years but the theme continues through October, 1934, the anniversary month. We must be informed about the work as it has been started and developed through the years and thus will we create within ourselves and within our group the interest and desire that will lead us to share as we should in all ways in this glorious adventure of living for Him.

Africa is the theme. You remember Dr. Dye's opening sentence of his famous Men and Millions campaign speech, "Africa is a mighty continent," and how C. M. Yocum returning from Africa declared in his speech on Africa which was a missionary classic, "Royal was right, Africa is a mighty continent." The more we study this program material, the more completely do we agree. The devotional message which fits in so well with the theme was prepared by one of our missionaries to Africa. We will want to tell our group about her. See note at close of devotional study, page 38.

Now for a look at the program itself. See page 15 in your *Year Book of Programs*. Four leaflets are offered for our use. These are in the *Program Packet* and should be supplied to you by the one who is responsible for the programs. If your society does not have the *Program Packet* you can get this set of leaflets on Africa for ten cents. Order from Sales Literature, United Christian Missionary

Society, Missions Building, Indianapolis, Indiana. Look at the leaflets:

1. *The Dark Forest*. This is a very vivid description of conditions before the coming of the missionaries and their early work. This is too long to attempt to tell it all but the one who is to reproduce it should choose the parts that appeal most to her, or so condense it that she can give the gist of the whole thing. Under no circumstances should it be read. It is not suitable for, nor was it intended for, reading in a meeting. The author was one of our earlier missionaries in Congo, and writes out of his own experiences.

2. *The Call of the Unknown*. This leaflet also will need to be reproduced with care. It must not be read. But it can be told in such a way that the appeal of it will reach everyone. It glimpses the expanding work in Africa as new territories were opened up. The author helped make the extensive survey of the field in 1916.

3. *A Candle Within the Heart*. This leaflet glimpses the way in which the Christ message has brought light to individuals and communities and how Congo Christians let their light shine. There are suggestions in the leaflet itself for its use. Note also the information as to the author.

4. *Lives That Have Counted*. Here are stories of two Congo men whose lives have wonderfully counted for their Christ in their own land. They are personal friends of the missionary author of the leaflet.

In addition to these four leaflets there are available two features in *WORLD CALL*. An article on the *Christ in the Modern World* series, which is as you will recall the interdenominational study theme for this year. This article will appear in the February *WORLD CALL* and was written by Emory Ross, recently returned from the Congo. If you do not use the article in the meeting then you should give it a strong announcement. I suggest that you hold up *WORLD CALL* open at the page on which the article appears, tell who wrote it and give an interesting item or two from it, urging all to read it soon. No one ought to miss this article to help round out this program material.

The other feature in *WORLD CALL* is in the series, *Through the Years*. This column brings brief information as to the work in Africa. The important dates and the summarized statement of the growth of the work through the years would also make good poster material. Find pictures in *WORLD CALL* to help make your posters attractive.

Let me call your attention also to the *Biography Set*. This ought to be in use in your group both as program material

and for individual reading. There are sketches of the Dyes, the Eldreds and the Hedges. And of Jacob Kenoly and Mark Njoji and John Inkima.

Africa has appeared in *WORLD CALL* several times during 1933. March, p. 29, pictures and story of Congo Christian Institute; April, p. 33, concerning elephant meat, and p. 34, Mrs. Ross' story of a trip in Congo-land; May, p. 29, letters from Congo teachers; June, p. 8, concerning garden plots and p. 12, present-day conditions in our Africa work, p. 28, a picture; July-August, p. 18, a story of how Christ changes lives and a delightful glimpse of life at the Congo Christian Institute, p. 21, picture and appreciation of Mr. Hedges who died in April, p. 29, a trip on the steamer "Oregon"; September, p. 27, Mrs. Hedges sends a last "Hedge Rustlings"; October, p. 29, Africans wonder what has happened to all the money, p. 41, news of nationals in service; November, p. 24, a picture; in this issue p. 26.

There is so much good material that we will have to choose carefully so as not to overload our program. Choose what will most appeal to your group. And choose carefully those who are to share with you the responsibility of putting this program over. They will want to know in plenty of time to make adequate preparation. Stay by your decision not to have anything read in the meeting. Good material like this, into which our missionaries have, out of busy days, given their best efforts, is worthy of the most careful retelling and use. A happy, interesting and most successful hour in the African forest, with no mishaps is wished for you by

Another Program-Planner.

For Your Fellowship Hour

If there is a luncheon in connection with your program or a tea table to be spread use tropical decorations. I saw the most fascinating palm trees on an African table once. Close examination revealed that bunches of kale had been thinned out until a proper number of branches or fronds (or whatever you would call them) were left. This bunch was fastened to a stick and you've no idea what a presentable palm tree it made! Among the suggestions for refreshments I find: peanut butter sandwiches, chopped nut and date sandwiches, dates, cocoanut, fruit salad, chocolate candy to eat or hot chocolate to drink.

Suggestions for fellowship periods are to be found in *Trails of Discovery Along the Congo* (fifty cents) and the *Loose Leaf Series on Africa* (twenty-five cents).

Programs for Young People

Circle

(For Young People, Ages 18-24)

1933-34: *Now East—Now West.*

February Theme: *Schools, East and West.*

Worship Theme: *The Faith We Live By—In Preparation.*

IN A recent article from Mrs. W. B. Alexander of India she writes of the educational needs in India.

"In the part of India where our missionaries work not more than five men out of a hundred, and one woman out of two hundred can read. It varies in different parts of India and with different classes and religions. Not more than one-third of the villages have schools.

"Caste, poverty, indifference, untrained teachers and early marriage are among the many difficulties to be encountered. Caste prevents low-caste children from attending the same schools with high-caste children, and also prevents caste teachers from instructing outcaste children. More than once when missionaries have dressed a low-caste boy in nice clean clothes and have had him sit down on the bench with the high-caste boys, or even in the same room with them, the latter have risen as a body and marched out of the school.

"The grinding poverty of the masses makes them unwilling to relinquish the services of their children, many being unable to do so under present standards of production and still keep the family alive. You see the child who is out gathering fuel or herding cattle or goats or taking care of a younger child while both parents work is really helping to support the family. Then in most schools there is a small fee—and the book and slate must be bought.

"With untrained and inefficient teachers those who do come to school get the minimum of benefit from their schooling. The training of teachers for rural India is one of the great needs.

"Only one out of ten girls of school age attend school and only one-third of those who attend go for more than one year.

"One could write a whole book about the things needed and attempted in this matter of education—village schools, training schools, night schools for adults, classes for Bible study, women's institutes, the village library, the production of literature, the drama, the magic lantern and the demonstration center, etc."

What Is Our Responsibility?

Now in the face of illiteracy in our nation and the world, what is the responsibility of those of us who call ourselves Christians? We have the opportunities and advantages of grade and high schools. Do we have anything we can share with youth of the world? Just what is expected of us because we have had advantages?

Senior Triangle Club

(For Young People, Ages 15-17)

1933-34: *Open Frontiers.*

February Theme: *Frontier of Economic Justice.*

Worship Theme: *Trails Across Frontiers—Justice.*

World Service

THE material in the Program Packet for February includes a play entitled "World Service." If this play is to be given it will be necessary to make several good posters. Also if you desire the free material which is suggested in the playlet, this should be secured in ample time to make it available for the leader and those responsible for the posters.

Do You Know?

Suggest that the group come prepared to discuss the questions for February which are found in the *Program Guide*. The free material which you secure for help in the playlet will answer this question regarding the eighteen countries which provide the radio.

"Christianity and Industry in America"

This book, *Christianity and Industry in America*, by Alva Taylor, will give you some excellent factual material for the February program. As you scan the book you will find helpful suggestions in Chapter III, "The Man, the Machine and the Job." This chapter discusses the fact that when the machine takes the man's job, we make no provision for the man; and when an invention makes greater profits possible we give the laborer no guarantee of an adequate share in the increase. Actual facts and illustrations are cited.

In Chapter VI, "The Better Way," the author attempts to help us find a solution to some of the problems. The discussion of the church and industrial questions is especially interesting. He calls attention to the fact that the church has always helped the poor, taught stewardship, engaged in social welfare work, etc., but that the church in the future as in the past must also point the way to actual progress in applying the principles of Jesus. He calls the attention to the social ideals of the churches (found in the Program Packet) as a basis for an educational program.

Our Social Decalogue

The meeting of the Hi-Tri Club will mean very little unless you go about it to discover ways of thinking and acting which will mean progress for you as you approach the frontier of economic justice. What do you believe? What do you propose to do? Can you subscribe to the Social Decalogue? How would you change it? Why? Write a statement to which you can subscribe. What difference will it make in your relationship with others?

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America.*

February Theme: *Japanese Pioneers in America.*

Worship Theme: "Of One Race All Nations of Men."

THERE are many interesting activities among our Japanese friends in California which may bring good ideas for our own groups. The following items may prove interesting to report in your meeting.

Indians and Pioneers

The boys coming to the Japanese Christian church and church school in Los Angeles are organized into the following clubs for athletics and social activities, camping and hiking: "Sioux Friendly Indians," "Wyandot Friendly Indians," "Daniel Boone Pioneers," "Freemont Pioneers," and an older group called "Comrades." This suggests that there are about a hundred boys busy in all kinds of ways for clean sport, better health and friendly enterprises for themselves and the church.

Girl Reserves and "Kayan"

For a number of years the two or three Girl Reserve organizations of our Japanese Christian church in Los Angeles have been outstanding among the many Girl Reserve groups in the city. Last year they earned \$65 to send girls to Conference and served several dinners for the church. They also carried baskets of food and clothing to the needy, and one group made a quilt which was given to a family who needed it. They also planned a Christmas party for the Japanese orphanage. The college girls are organized in a club called "Kayan" and do social service work as well as much work for the local church. They decorated a clubroom for the younger girls and are helping to keep open a reading room which is serving the community.

Junior Church Board

Because their fathers and mothers do not speak or understand English very well and have their morning worship in Japanese in our Los Angeles Japanese Christian Church, the young people and children have a separate morning worship service in English. So they have their own Junior Church Board which helps to carry the responsibility of the whole church. When the church budget is adopted, and the Japanese church pays all its own bills, the Junior Board will accept its half and work out plans for raising its share of the money. This means that every boy and girl accepts a certain part which he agrees to give every day, month and week for the support of his church. It might be a good idea if our Triangle Club would adopt such a plan.

Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

FEBRUARY

"And there came unto him great multitudes."

Call to Worship: Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher? How shall they preach, except they be sent?

Hymn: *Jesus Shall Reign Where'er the Sun.*

Scripture: Matt. 15:30, 31; 14:35.

Prayer.

JESUS could never get away from the multitudes. As his great compassion led him to them, so their great need led them to him. Eagerly they besought him to heal their hurts, falling at his feet. Their faith in his power to heal was matched by his compassion to save, and together they glorified God. Having healed their bodies, taught them and given them spiritual food, Jesus passed on into other villages.

Radiating from the shores of ancient Galilee the gospel has spread until it now penetrates the primeval forests of Africa where multitudes await its coming. Not by miraculous powers are they healed, but hearts, fired by the same divine compassion, seek to alleviate their sufferings and to glorify God.

The sun was nearing its zenith as the little band of African Christians, foot-sore and weary from a long trek through the jungle, emerged into a clearing, their destination for the day. News of their coming had already reached the village by means of the call-drums and a motley crowd awaited them. In front of the evangelist's house a group of Christians were singing a song of welcome. Farther back, curious faces watched the arrival of these messengers of the cross.

Soon the medical assistants were busy treating the sick, many of whom had come from neighboring villages. On the verandah of the pastor's house the visiting evangelist was discussing with the church elders the work in their village, the temptations to be overcome, the victories won, the new preaching points and the twelve candidates for baptism. Across the big path the visiting teacher was inspecting the school, suggesting improvements and commending the work of the local teachers.

With the sinking of the sun the drum was beaten calling the people for the evening service. Sitting around the camp fire the old, yet ever new, story of Jesus was told. Far into the night they talked, their hearts stirred within them. How easily could one imagine Jesus teaching on just such a night, out under the great open sky by Galilee. Just so the multitudes must have clung to his words.

Into hundreds of African villages these

messengers of the gospel are going, preaching, teaching, healing and bringing more abundant life. Multitudes are turning their faces to Christ and the new life and a new spirit is being developed, a spirit of unity, of oneness in one great tribe, the "Tribe of God."

Nowhere is this feeling of belonging to the "Tribe of God" more strongly felt than in the Congo Christian Institute. Tried leaders, culled from many different tribes, are here preparing themselves for definite Christian service among Africa's multitudes. These students who are studying, playing and worshiping together first conceived the idea of calling themselves tribesmen of the "Tribe of God" with Christ as their chief.

Since most of the students are married, many having children, illness in a home used to necessitate the absence of one or both parents from school and interfered with the school work. In the women's school a system of mutual aid was devised by which a volunteer went to the home where another woman was ill and cared for the day's work. The system worked beautifully. Then, one day a real test came. Among the students were

two families from Lotumbe, of the despised Bocwa tribe. In former days these Bocwa were slaves, being semi-pigmies and easily overrun by the invading peoples of larger stature. So great was their dislike for the smaller peoples that one of their number passing a member of the Bocwa tribe in the path would cross to the other side lest even the shadow of the despised person fall on him.

One day one of the Bocwa mothers was ill. Here, indeed, was a test. Would the Bankundo woman volunteer to care for one of the Bocwa tribe? The roll was called and the call for a volunteer made.

"It is my day to care for the sick," came the response after but a moment of hesitation. The speaker was one of the Bankundo tribe!

Vocal Solo: *In Christ There Is No East or West.*

Prayer.

MRS. LOIS RUSSELL.

NOTE: Our devotional message for the month comes from Mrs. Lois Russell (Mrs. H. Gray Russell). The Russells have served as missionaries in Africa since 1922. They have been connected with the Congo Christian Institute at Bolenge. With their two daughters they are now on furlough and are at present with her parents in Danville, Virginia. This beautiful devotional message comes out of Mrs. Russell's own experiences which she has gladly shared with our missionary groups.

Through the Years

Africa

1854—Alexander Cross, a slave on a Kentucky plantation, a man of ability and education, was set free with money raised by our churches in Kentucky that he might go as a missionary under the American Christian Missionary Society to Liberia, Africa. Two months after his arrival he died—the first missionary grave of the Disciples of Christ on the foreign field.

1884—The Foreign Christian Missionary Society decided to open work in Africa but no missionaries were sent.

1897—The Foreign Society sent E. E. Faris and Dr. Harry N. Biddle to seek a suitable location on the Upper Congo and open work.

1898—Dr. Biddle forced to start home because of severe illness. Died and was buried on the Canary Islands. Meanwhile, the American Baptist Society was giving up their location at Bolenge. Mr. Faris visited the location and recommended its purchase. A. McLean completed the transaction in Boston.

1899—Dr. and Mrs. Royal J. Dye sailed in January for the Congo, carrying with them the deed to Bolenge. Thus in April, 1899, the work was really opened on the Congo with Bolenge the first station. Eastward it was seventeen

days to the nearest mission; northward, 2000 miles; southward, 600 miles. Bolenge is 10,000 miles from Indianapolis, Indiana, and 950 miles up river from the ocean.

1902—The first baptisms. The beginning of "a great awakening."

1903—Church organized at Bolenge with 30 members. First communion service in the Dye home, using as the cup a silver goblet belonging to Dr. Dye's grandmother.

1905—Jacob Kenoly, a Negro, graduate of the Southern Christian Institute, made his way, alone and unaided to Liberia, to serve as missionary.

1907—The Women's Board decided to support the work in Liberia.

1907—Longa opened; 1910—Lotumbe opened; 1913—Monieka opened; 1920—Mondombe opened; 1925—Wema opened; 1925—Coquilhatville, 6 miles from Bolenge and banking and commercial center, first listed as a station but work had long been carried on there.

1909—Steamship "Oregon" dedicated at the Centennial Convention at Pittsburgh and shipped to the Congo.

1911—Dr. Dye visited Liberia and made most favorable report of the work.

Jacob Kenoly was drowned soon after the visit of Dr. Dye.

1912—Emory Ross, whose parents taught in the Southern Christian Institute and who as a child knew Mr. Kenoly personally, went out to Liberia to take up the work. With him went Mr. and Mrs. Harry Smith, Negroes and Southern Christian Institute graduates.

1913—Dr. E. B. Pearson and Mr. Lewis Hurt joined the Liberian force.

1914—Mark Njoji, one of the earliest converts and workers, ordained; the first man in our mission on the Congo to be ordained to the Christian ministry.

1916—Survey of the Ubangi country by Emory Ross and Dr. Earnest Pearson of the Christian Women's Board of

Missions work in Liberia and Dr. W. A. Frymire and E. R. Moon of the Foreign Christian Missionary Society work on the Congo, resulted in joining forces in the work along the Congo. This was the first unification of work by these two Boards.

1928—Congo Christian Institute, school for training preachers and their wives,

	1903	1913	1923	1933
Stations and Outstations-----	1	105	354	747
Church Membership -----	64	3,051	8,679	41,585
Baptisms -----	57	1,304	1,253	7,715
Churches and Meeting Places-----	1	124	549	963
Native Workers (employed)-----	0	209	689	1,590
Schools -----	1	35	275	429
Students in Schools-----	110	1,348	4,414	8,267
Medical Treatments -----	14,760	23,635	40,583	135,557

Echoes From Everywhere

Entire Class Studying Bible

I had a very happy experience at the Academy recently when I went out to teach my Bible class. The Educational Bureau is trying many experiments in the schools in China. During these last four years the Bureau urged all Middle Schools to offer a great many electives, and the students received a certain number of credits for each subject; but now the credit system and all electives are abolished. There is a certain prescribed course and all students are required to take it. Since the Academy is registered, we could not give Bible as a required subject, but offered it as an elective up to this year, and the students received credit for it just the same as other electives, so it counted toward their graduation requirements. But now these is no reason for taking it except that they want to study the Bible, and it takes time from their other work.

When I went to the class for the first session I was afraid that very few boys would come, but there was a very good group and they showed unusual interest. At the end of the class I told them to invite any of their classmates who had not come and tell them we would be glad to have them join the class. But they said, "We are all here, the entire second-year class of the Senior Middle School is here." That is the first time since Bible has not been required that an entire class has come to Bible without special invitations and urging.

STELLA TREMAINE.

Wuhu, China.

Poverty Binds Folk Together

We had a great day yesterday. At community chapel there were 90 in Sunday school and morning worship, at Highmount there were 35 present. In the afternoon I visited the Sunday school in a home at Prien Lake, halfway out to Grand Lake. There were 58 present. From there we went to the river where

John Manning baptized three women, his recent converts. At night there were 54 young people in the Chapel Christian Endeavor and 65 at church worship. At Highmount last night 40 were present. Mr. Newman reports fine services at Mamou, Swallow and Kinder.

Last week I made arrangements for a woman to go to the hospital and secured a good doctor. The sister at the hospital said, "Mr. Armstrong, I am so sorry but we just cannot take another patient unless you raise some money." I went to Kinder, heart sick. How could I tell the girl that I could not take her? When I arrived I went to the man with my head down and began to explain. He said, "Brudder Armstrong, we done raise money. We is got seventeen dollars and forty-two cents." I said, "Fine! I will guarantee the other seven dollars." He brought me one list of donors. There were 51 names on it, gifts running from five to twenty-five cents. One of the members of our French church had circulated this paper. Can you beat that for Christian service and love? Oh, these people are so very poor. Today the mother came to the hospital and she had the other \$7.50.

W. N. ARMSTRONG.

Lake Charles, Louisiana.

After the Earthquake

Today was our first in the "New Kindergarten and how happy we are to be at home again. All cracks filled and walls retinted, where they had been repaired, makes it seem quite new. We feel so safe to have the children there now that those two long steel braces are so firmly embedded in the walls. Instead of using the customary white color for ceilings we persuaded the painters to use a dainty faint orchid-pink as the "sky" of the first room and a lovely clear blue for the other room's "sky." The rooms are so light that they stand a little color very nicely. I wish you could have seen us move today! The tables and chairs

opened at Bolenge. Eighteen men and sixteen women enrolled the first session.

* * * * *

1903 marked the organization of the first church in the field. Let us note the progress of the work as revealed by figures over the thirty years since then, choosing 1903, 1913, 1923 (our Golden Jubilee year) and the present year:

In Memoriam

Mrs. Gillie Cary McCabe, November 12, 1933, Richmond, Virginia. Active in Sunday school, circle, missionary society. At one time state secretary of Christian Woman's Board of Missions.

Mrs. Cora A. Heacock, October 23, 1933, Glendale, California. Charter member of Central Christian Church and missionary society, and for years clerk of church board.

Mrs. R. H. Wynne, October 26, 1933, Bethany, West Virginia. Lifelong member and liberal supporter of missionary society. Age 87.

Mrs. Sarah Fisher, October 12, 1933, in California. Charter member of Washburn, Illinois, missionary society and zealous in all departments of church work. Mother of Stephen Fisher of Champaign, Illinois. Age 86.

Mrs. Ellen Oldham, October 31, 1933, Bonham, Texas. Oldest member of First Church and lifelong subscriber to *Missionary Tidings* and *WORLD CALL*. Mother of Mrs. J. H. Petifils of Houston and Mrs. J. H. Halsell of Bonham.

James Milton Jennings, November 5, 1933, Goochland County, Virginia. Faithful and untiring worker in Forest Grove Christian Church, serving as elder, superintendent and Bible teacher. Age 82.

Mrs. Harry F. Weaver, November 23, 1933, Norwood, Ohio. Charter member of Norwood Church and missionary society and active in every department until her illness. Age 75.

Mrs. Mattie Rice, November, 1933, Smithville, Missouri. Devoted reader of the Bible, having read the New Testament 111 times and the Old Testament 20 times in twelve years.

just took legs and scampered from the church rooms to our new kindergarten—there were seventeen pairs of little legs to make moving day a lark. We probably would not have moved so quickly but as we expected over fifty guests from the First Church Missionary Society, we wanted to be in our own quarters to receive them. As it was we had to excuse ourselves for paint-streaked windows which we had not had time to clean. The children were cherubs or perhaps they were just plain tired from so much work for they slept soundly through an enthralled inspection by those missionary women! A few of our second-generation kindergarten mothers served tea and *senbei* to the guests and proved gracious hostesses.

POLLY DYE.

*Japanese Christian Institute
Los Angeles, California.*

Families United As Christians

The annual convention of our churches in Mexico was held on a ranch in Zaca-tecas. The number in attendance exceeded 140. There is a new chapel on the ranch, not yet quite completed, but we were able to use it most of the time. The convention was characterized by a happy, brotherly spirit, by its whole-hearted singing, by its spirit of sincerity and its prayer. Some of the people there had been greatly changed in their manner of life since becoming Christians. Some had suffered persecution for the same reason. One woman had stood out a long time against becoming a Christian, when all the other adults of her family were Christians. Can't you imagine the rejoicing among the united families and the happiness of the young evangelist who first led out in this ranch movement?

ELMA C. IRELAN.

Aguaascalientes, Mexico.

In Christian America

Many will remember Teizo Kawai, a graduate of Drake and our first Japanese minister among his own people. He served here for seventeen years and then went back to a church in Japan. His son, Kazuo Kawai, who has his doctor's degree in history from Stanford University, has recently married a fine young woman (a trained nurse) from our Japanese group in Berkeley. Dr. Kawai is now a professor in the University of California at Los Angeles. Polly Dye writes: "They dropped in at our home the other day so that young Mrs. Kawai might meet Mother, and in the course of the conversation Mother learned how difficult it had been for them to find a house out near the university for their home. Numbers of times they were refused even consideration by house owners and twice, after renting a house, they were evicted because people in the community objected to their presence as neighbors. They finally rented a tiny house but do not know how long they will be permitted to live there. A refined, cultured couple, descendants of a Samurai family—nobles

in the homeland! Dr. Kawai has a distinguished appearance and they are pleasant people to know."

Learning by Doing

I am happy to be back at work in this fine school at Pendra Road. It is just to my liking and fits in exactly with my idea of a vocational school for village girls in India. I can think of no work I would enjoy more.

The girls are truly learning by doing. The days are full of work, study and play. They give an hour and a half each morning to work in field and garden and thus earn part of their expenses. In the school we are trying to develop a curriculum of studies suited to the needs of village girls. They are learning to sew and to make things for their village homes: baskets from cornhusks, palm leaves and the bark of the banana tree; Indian beds by weaving rope onto wooden frames, also flyswatters, brooms and mats for the floor.

They have real experience in cooking, budgeting and marketing and a year-old baby in one of the houses gives them experience in the care of children.

VEDA B. HARRAH.

Pendra Road, India.

Where Christian Unity Works

Last summer we had union evening services which were well attended, with full houses and excellent services and the people did not want to close them. The preaching was of exceedingly high order and helped much. We also had union missionary services. They also were "great," well attended, with fine programs and much enjoyed. Like the union night services we went from church to church. There were 110 at the women's missionary society at our church and our women did wonderfully well. In our union daily vacation Bible school we had 611 enrolled.

W. A. HARP.

Sarasota, Florida.

Where There Is A Will and a Way

At Carrollton Avenue Church we are in the midst of the "One Hundred Day Plan," and so far have been very successful with it. We have only four groups, but in six of the fourteen weeks have raised eleven cents less than two hundred dollars. We hope to raise \$500 by December 31 when the Plan comes to its conclusion.

Although we are not able to increase our membership to any degree, a fine spirit prevails in the church, and I am still hopeful for the future. You know that our New Orleans churches present a great challenge. We have had approximately thirty additions this year. This month we are putting on a special membership drive, and I am hoping that we shall reach our goal of fifty new members for 1933.

WILLIAM N. WEAVER.

New Orleans, Louisiana.

Christian Boy A Witness

One of our fine Christian boys was writing a letter to his father and in this letter he was saying that he thanked our heavenly Father for his love and care and constantly prayed for the Father to care for his parents. A boy who was looking over his shoulder (it is not at all impolite in China to look over one's shoulder to see what he is writing or reading) said, "Oh, you Christians are always talking about God and the heavenly Father. That is just your imagination. There is nothing to the idea." A strange boy who had just entered the school said, "I am not so sure about that, in fact I am rather inclined to believe that there is something to this talk about God; anyway that is the reason I came to this school—to find out if there is any foundation to this teaching about God and Christ."

Wuhu, China.

STELLA TREMAINE.

Madam Chiang Visits Hospitals

I must tell you too that General Chiang Kai Shek (perhaps you still think of him as President Chiang, though he is only commander-in-chief of the army now) and his wife were in Kuling all summer. He led quite an attempt to get rid of the communists and bandits in Honan and Kiangsi provinces this spring. There was considerable fighting and the hospitals in Wuchang and other places were full of wounded soldiers. Missionaries told me that Madam Chiang regularly visited the hospitals herself and urged missionaries to go and to send Chinese Christian workers to talk about Jesus to those poor wounded men. She said, "I want them to have the consolation of salvation." She urged the missions and Chinese churches to open preaching places in all of the towns and villages that the communists had been driven out of. All during July a missionary was out working for her, locating places to open work.

Wuhu, China.

STELLA TREMAINE.

Hidden Answers

1. Why has the problem of "making room for youth" arisen?
2. How many books were written by Disciples in 1933?
3. What has been the big task of our India mission for thirty years?
4. Who is the dean of our college presidents? How long has he served?
5. Who contributes the sermon this month and what recent distinction has come to him?
6. How long have Disciples been at work in Japan? Who were the first missionaries?
7. How many graduates from Congo Christian Institute in five years?
8. What interesting home missions project is conducted by Phillips University students?

Speaking of Books

Prize Money

SADIE, a middle-aged woman, such as one might find anywhere, complains about the drudgery of her life, and unexpectedly receives a check as a prize. She plans to use it in traveling. However, at the decisive moment Uncle Pete, an invalid, arrives at her home to live. Sadie prevents Uncle Pete's killing himself, because like many old people and invalids, he feels he is in the way. She finds real joy in sharing her prize with Uncle Pete.

Prize Money is a Religious Drama Guild selection and a service of worship outline is included. The setting is in the present. There are only five characters. Knowing something of the author's life, there is no doubt but that the \$5.00 royalty will be used by another invalid to share more beauty.

JOSEPH EDWARD MOSELEY.

Chicago, Ill.

The Church Looks Ahead

American Protestant Christianity, An Analysis and a Forecast

THIS book is a carefully edited symposium which brings together within the covers of a single volume a survey of the constructive work now going on within the Christian churches, with an outlook toward what the future may bring. It reduces the salient features of the Protestant landscape down to a size in which they may all be seen at once.

The first section of the book is on the "Mission of the Christian Movement." Under that general title are discussed "The Sacrament," "Modern Preaching and Worship," "Religious Education," "Evangelism," "The Cure of Souls," "Priest and Prophet" and "The Christian Missionary Enterprise."

The second section is on "The Message of the Gospel." This section discusses "Personal Religion," "Christian Ethics," "The Social Gospel," "New Internationalism," "The Contemporary Note in Theology," "The Bible Today and Tomorrow" and "Jesus Christ."

The third section is on the "Method of Organized Christianity." "The Building of the House of God," "Religious Journalism," "The Church College," "Theological Education," "The Country Church," "The City Church" and "The Movement Toward Unity," are set forth.

What Men Are Asking

This series of the Cole Lectures for 1933 by the distinguished president of the faculty of Union Seminary, New York, seems to this reviewer to fall below the level of the author's previous books. The reader gets the impression that the writer is over-simplifying his material for the purpose of making it clear to an inexperienced audience. The list of questions,

however, that constitute the chapter headings, is very useful and Dr. Coffin's discussion of them is stimulating even if it is not as exhaustive as one might wish. The questions are as follows:

Where Can We Start?
Of What Use Is Religion?
Can We Know God?
Is Jesus Authoritative?
What Is Spirituality?
What Do You Mean by "God"?

Back of "Re-Thinking Missions"

A YEAR ago a small volume entitled *Re-Thinking Missions* splashed into the placid waters of the missionary pond and created waves which eventually reached to the farthest shore. This volume was the result of a study by fifteen laymen of a great mass of material which had been placed in their hands by a highly trained corps of Fact-Finders. We were promised then that the detailed study upon which *Re-Thinking Missions* was founded would later be published.

Now these Fact-Finders' volumes are available. There are seven of them and each is a large book. Professor Kenneth Scott Latourette of Yale says of them, "The material gathered by the Fact-Finders represents the most careful objective study of a large cross section of Protestant missions ever made. The work of the Fact-Finders alone would more than justify the existence of the Inquiry." P. H. J. Lerrigo of the Baptist board describes them as follows: "A year ago *Re-Thinking Missions* passed through the missionary firmament like a scintillating comet. As is commonly the case when a new celestial luminary enters our sphere, tides, trends, minds and manners suffered disturbances on account of it. But following the comet has come a luminous tail. In the development of the missionary movement, this tail (the Fact-Finders' volume) may prove to carry larger significance than the comet itself."

He continues, "As one peruses these supplementary volumes, one begins to understand a little better the embarrassment

under which the authors of *Re-Thinking Missions* labored. They were attempting the impossible. They made an effort to cram into 349 pages not only the quintessence of the massive studies already carried out, but also to interpret them in the light of the individual viewpoints and travel experiences of fifteen interpreters who, after dining heavily upon these facts, departed upon a world tour to see for themselves whether these things were so."

The additional volumes are divided into two groups. Three of them are regional reports of the three great fields studied by the Commission on Appraisal. Here the lack of detail in *Re-Thinking Missions* is abundantly supplied and illustrations given of today's successes and failures of missions. Three other volumes contain the Fact-Finders' Reports of these fields and the seventh volume studies the home base and missionary personnel. "These additional volumes give source material and collateral data illustrating details and more extended evaluations concerning foreign missions, their objectives, scope, personnel, financing, control, cooperation, comprehensiveness and relation to its government. No one with the slightest interest in the subject can afford to overlook the facts and the message they offer."

These detailed studies bristle with quotations and facts. One of these comes from a paragraph on China by Galen M. Fisher, the general director of the research end of the Laymen's Inquiry. Under the head of "Achievements" he makes this statement:

"The missionary societies and the Christian movement generated by them in these countries, have exerted a powerful and cumulative influence on individuals and classes and, indeed, on entire nations. After making full allowance for whatever of narrowness, incompetence, sectarianism and tendency to domineer may have characterized the missions, their achievements, whether religious, educational, medical or social, have been great and pervasive. Both Christians and non-Christians recognize that the missionary movement has been one of the leading agencies of fundamental social change and intercultural exchange. More specifically, the missions are given universal credit for being pioneers in the education and emancipation of women in these countries."

In conclusion, it should be pointed out that the extraordinary low price of these volumes makes possible a very wide distribution. We do not know, of course, how it happens. It has seldom, if ever, been possible to buy books as large, as well printed and beautifully bound as these for \$8.00 for a set of seven. It is to be hoped that they will find their way onto a great many bookshelves of Christian leaders. The material they contain will be of almost as much value a generation from now as it is today.

HAROLD E. FEY.

Books Reviewed in This Issue

PRIZE MONEY (drama), Louis Wilson. Walter H. Baker Co., Boston. \$.35.

THE CHURCH LOOKS AHEAD, Charles E. Schofield. Macmillan Company. N. Y. 1933. \$3.00.

WHAT MEN ARE ASKING, Henry Sloane Coffin. Cokesbury Press, Nashville, Tennessee, 1933. \$2.00.

FACT-FINDERS REPORT, edited by Orville A. Petty. Harper and Brothers, New York. \$1.50 single volume; \$7.00 for seven volumes.

Helps for Leaders of Children's Groups

ONCE more we come to the beginning of the year and find ourselves planning the work for the next six months. Again let us remind you that from the point of view of missionary instruction it is most important that your boys and girls in the Junior Department receive "Junior World," not only for information regarding our missionary work and for stories and pictures of those groups among whom our church is being extended, but also for material for the meetings of Mission Band, Christian Endeavor, or Extended Period in the Sunday School.—Grace W. McGavran.

The Children's Africa Special

WE KNOW that you have been wondering about the new Children's Special for the six months which are just starting. And we are most happy to announce that the Day School at Lotumbe, Belgian Congo, is to be the special object for our study and our offering these next few months. There will be a packet of material in which you, as leaders of either Junior or Primary groups will be interested. It will be free to those who request it, although a ten-cent postage charge will be made. If you have not already requested it in response to the postal card sent you, if you were one of those who received this last special packet, you may care to write for it now. It will be issued some time early in January.

In the meantime this information about the school and the station may be of interest for preliminary announcements.

Lotumbe

In 1911 our Lotumbe station was opened. It is the center of a district including about 15,000 square miles with a population of approximately 150,000. There are 187 out-stations reached from Lotumbe. Ninety-nine per cent of the people are illiterate.

At Lotumbe the educational work is carried on in a day school with an attendance of about 150, an evangelistic school, a boys' and girls' boarding school, a women's school and industrial and agricultural schools. In addition to our schools in this district, there are only 3 Catholic schools and these are all many miles distant from Lotumbe.

The educational standard continues to rise, improvement being especially noticeable in the training of new teachers and evangelists who are now going out into the field.

Our new unit of the girls' dormitory was built providing them with a comfortable and sanitary dining room and kitchen. A new unit of the boys' dormitory houses six more boys.

All phases of Lotumbe's work have held steady or advanced during the year in spite of the financial strain which is felt no less by the native people than by all others.



The topographical map of Africa, made of newspaper pulp by the church children

Which Plan Are You Using?

Boys and girls of our church have a right to have a special study of the missionary work that our own church is carrying out. And they have a right to have a study that is up to date. That is the reason for the once-a-month missionary meeting planned in the *Junior World*, King's Builders section.

For a long time emphasis was put on the Mission Band as the place to carry out this study. Times have changed. It is sometimes wiser to have an extension meeting of the Department on some week-day afternoon. Or it may be that a Christian Endeavor meeting once a week, with the missionary study once a month as a part of its program is the wise thing to do. Or it may be that the Junior Department has an expanded session and that one Sunday a month or a block of six Sundays in this period may be given over to the missionary study which is current.

It does not matter much which of the four plans is used. It is essential, however, that at least a full hour be given over to the program and an hour and a half or two hours is not too much if the activities in connection with it are carefully planned.

Ten minutes, once a week in the Sunday school, does not take the place of an hour and a half once a month. It can be at best a story or playlet or discussion, and while it may result in information it cannot result in that deeper

foundation which influences attitudes and permits of development of world-mindedness.

There are then these essentials:

1. That the study be of our own work.
2. That the study be current, with current helps and materials.
3. That there be a minimum of 12 hours a year, preferably in one-hour periods, although a larger number of somewhat shorter periods might serve.
4. And, in addition, there should be some expression of sharing, either through a regular budget, or through special gifts which are planned for and worked toward. The group of 35 children which sent in an offering of 15 cents at the end of a year could not have caught much of the vision of a great crusade of which they might be a part.

A Word About the January and February Programs

You will find a block of 8 missionary lessons or programs for the Christian Endeavor. This is the selection of topics of the Christian Endeavor Union which we have been following. We have tried to present them in a way which will make them interesting and varied. At the same time we point out that the programs on *Africa* both in the January and in the February issues are the first two of the once-a-month series of six which have to do with our church at work in Africa and they should be regarded as a unit and reference made to this fact.

Supplementary Materials on Africa

In addition to the materials in *Junior World* and in the Children's Africa Special Packet, both of which deal with the work of our own church in Africa, there are available, at very reasonable cost, books, maps, and source materials for a study of Africa in general. We would call especial attention to the following:

- Picture Map of Africa—50 cents
In the African Bush—Course book with stories and session plans for teachers' use (Junior)—Cloth \$1.00, paper 75 cents
The Call Drum—Teachers' edition—Stories and session plans for use with Primaries—Boards \$1.00, paper 75 cents

Children of the Chief—Reading book for Primaries—Cloth 50 cents

Kembo: A Little Girl of Africa—For Beginners—Boards 50 cents

Other books and materials are listed in the Missionary Education leaflet for 1933-34 which will be sent on request and which is also found in the Africa Special Packet.

Program Helps for Junior Leaders

January 14—Along the Congo in Africa

The material for the January 7 meeting was given in the December 3 *Junior World*, and the Helps for Leaders for that same meeting in December *WORLD CALL*.

This meeting is the first of our six programs on Africa, one of which will appear each month between now and June.

The material will be found in *Junior World* of January 7 and the following suggestions are made to you as adult leader to help you help your junior leader plan his program.

Since you are to have six sessions on Africa, it would be well to have a map of that country. The first paragraph in the *Junior World* program suggestions tells how to use the map.

The following are the names of our stations in Africa and their pronunciation:

Bolenge—Bo-len-gi
Mondombe—Mon-dom-be
Wema—We-ma
Lotumbe—Lo-tum-be
Monieka—Mon-i-e-ka
a as the a in father
e as e in fête
i as the i in machine
o as o in flow
u as u in prune
g in Bolenge as in gate.

The story in *Junior World* called "Ekofa, the White Man's Food" is the first of six, one of which will appear each month giving something of the background of an African child in that section of the Congo for which we are responsible. The facts in these stories have been taken from letters, reports and accounts of the work sent in by our missionaries. The assembling of these into stories and the characters themselves are fictitious.

Suggestions for the use of this story are made in *Junior World*. Your actual use of it must depend upon the conditions in your group. Study on the questions ahead of time should be permitted. The following questions are suggested for use:

1. In what country did Ekofa live?
2. How did the men of the village catch fish?
3. Name three things that Ekofa was accustomed to eat.
4. Had Ekofa ever seen a white man before? How do you know?
5. Did the people in the village know how to make gardens?

6. What did Ekofa think the word "garden" meant?

7. What stories did the missionary tell the people in the village?

8. What promise did the missionary make the chief?

9. Did he keep his promise?

10. How?

If the children want to, after these questions have been answered, each side might have the right to ask other questions of the alternate side.

You will find on the last page the picture of a pulp map of Africa which your children may care to duplicate. If they should want to make a village, you will find directions in the Children's Special Packet on Africa already referred.

January 21—Telling "the Story" in Japan

This program will depend for its material on public school geographies and library reference. You will therefore need to assign reports during the week or else to have reference books at the meeting and look things up as they are mentioned.

For this series of eight programs, it would be well to have a map of the world so that the location of each country can be pointed out.

The figures given in the program suggestions in *Junior World* should, as suggested there, be put on the blackboard as they are being given rather than put on ahead of time.

Follow the suggestions for the meeting as given in the succeeding paragraphs in *Junior World*. We should like especially to call your attention to the possibilities of a short story hour having the adult leaders read aloud stories about Japan which have appeared in previous issues of *Junior World*.

January 28—Telling "the Story" in China

Last year from January to June most Junior groups studied China. A review program planned by the children and using those things in which they were most interested is one way to prepare for this meeting. It takes for granted that you have saved your copies of the first-of-the-month issue of *Junior World*.

Some of you may not have been taking *Junior World* at that time. We would suggest that you gather together all material planned for boys and girls on the subject which you have. We refer especially to stories in "Jesus the Friend of Everyone" and in the China Children's Special Packet. If you do not have this latter packet, we shall be glad to send it to you. Although not absolutely necessary, we should appreciate an enclosure of 10 cents to cover postage. This packet will include a copy of the China Supplement to *WORLD CALL*, December, 1932. For other references we would refer you to the program materials of the older groups in Missionary Organizations for the same period last year and to *WORLD CALL* for the same six months.

February 4—Telling "the Story" in India

Junior World of January 7 gives the story of one of the famine orphans taken in by our missionaries in the early days of our mission in India. The end of the story is found in the *Junior World* of February 4. This is a true story and will give the children a very interesting idea of the beginnings of some of our work in India. If you have back copies of *Junior World*, it would be interesting to have short reports about the various things that are being done in India today. We have had several stories from that country in the past two years.

Another good source of information is the *WORLD CALL*, for instance the very interesting story of Jhunow which is found on page 45 of the December *WORLD CALL*.

There are other suggestions given in *Junior World*.

What Then?

LAST year my ten Bible women and I worked regularly in 300 non-Christian homes and made over 9,000 visits. About sixty other women of the church volunteered some service. We were very happy that among those we taught three were baptized.

But this year we will not be able to reach as many with the gospel message as formerly. Instead of ten Bible women there are seven now and three whole districts are left with no one to teach them. Every day women beg me to send someone to teach them but I cannot do it. I have been doing some of the teaching alone but I cannot do it all. At present salaries, five dollars a month would send a trained Bible woman to these women. Many of my untrained women are working now for \$2.50 a month.

Another thing which affects our work very much is that the Mission has had to stop all motor and vehicle allowance. My cycle takes me many miles and I am very glad for it but some villages are too far for a cycle. Murhipar, the old robber village, is ten miles from here. It is here we have several new Christians and others preparing to come. Seven were taken into the church there last month. These must be taught. For my trips there I was using the old Ford which Miss Kingsbury left here for the work. But since there is no money for this, and our present salaries do not allow for the expense of a car, I have had to shut it up. Dr. Nicholson's new Ford—which is also being used only in great necessity—is available for me, but each trip to Murhipar will cost about \$1.25 so I cannot do that every week. I can go on the train, then walk two miles to the village. But the greatest difficulty with that is that the train goes very early in the morning and returns at ten at night. When the rains are over I will have a tent put up in the village and camp there for a while. We must reach this village some way because we have a little church there now with over twenty members.

ETHEL SHREVE, Bilaspur, C. P. India.

WORLD CALL Mid-Winter in Our Colleges

(Continued from page 34.)

time in the field to strengthen the financial position of the institution.

Five students from the College of Fine Arts recently furnished dramatic entertainment at the meeting of the Masonic Consistory held in Guthrie Temple in honor of the national leader, W. H. Cooles of Washington, D. C.

Much work has been done on the campus, recently conducted as a part of the federal aid program. The highway along the campus has been widened and many trees have been set out, the gift of the Oklahoma A. and M. College. Also the dam of the university lake has been repaired and enlarged, and the driveway around the lake has been widened. All of this contributes much to the attractiveness of the Phillips University grounds.

The Student Volunteer group is conducting regularly a Saturday Religious School for the Negro children of Enid. Seventy-five students are in regular attendance. The Ministerial Association has been conducting Friday night preaching on the public square of Enid. With the approach of winter the meetings have been changed to the county home.

Texas Christian University

Twenty Texas Christian University students recently sent letters to Arthur Brisbane, famous newspaper editorial writer, protesting against statements he made condemning Columbia University students who made a declaration that they would not go to war under any circumstances.

The letters from the T. C. U. students approved the action of the Columbia University group, and protested against the war propaganda which they said Brisbane is spreading. One letter characterized the writer as "behind the times." "The youth of America would be willing to sacrifice for an ideal, if necessary die for an ideal, but under no circumstances would they kill for it," one letter said.

Chapel will be held only once a week during the 1933-34 school year at T. C. U. By the new plan the entire student body is brought together in one group.

This year's freshmen have made an average of 261 points out of a possible 480 in the Minnesota aptitude tests, the general intelligence tests given freshmen students.

History books a hundred years old containing first-hand accounts of Indian massacres and bloody battles between the savages and early settlers have been presented to the Mary Couts Burnett Library by A. C. Stevens, 1907 graduate. The T. C. U. library has collected 43,000 volumes since the fire in 1910 that completely destroyed the library.

Mrs. Siddie Jo Johnson, 1932 graduate, is the author of the volume of poems of the southwest, *Agarita Berry*, which has just come off the press.

"Other Avenues to God," an article

written by Professor E. W. McDiarmid, head of the philosophy department at T. C. U., was published in September 9 issue of *The Christian*.

Etchings made by Prof. S. P. Ziegler, head of the art department at Texas Christian University, depicting Texas scenes, industries, and night scenes in Fort Worth, have been requested by the art departments of several midwest schools and have been sent on circuit.

Students at T. C. U. are so much interested in international affairs that it has been necessary to form a second International Relations Club.

Sixty-three students, eleven of whom are women and fifty-three men, enrolled in Brite College of the Bible of Texas Christian University this year. These students rank highest in natural leadership even though they are in the minority.

Roy O'Brien of Denver, Colorado, who preaches regularly at a church near Fort Worth, is president of the student body. He is working his way through college.

Robert Mitchell of Morris, Oklahoma, is president of the band, one of the most popular organizations on the campus.

Pat Henry is business manager of the Men's Glee Club. During the past two years that he has held this position the organization has made tours including several states throughout the Middle West. Henry was also president of his class in his freshman and sophomore years.

Fred Miller, president of Y. M. C. A. and head monitor in Clark Hall, was also president of his freshman and sophomore classes. Otto Neilsen, graduate of the university last year, is general supervisor of men at T. C. U. at the present time and is responsible for many improvements inaugurated in the dormitories this year.

Dean Harrison, who recently filled the pulpit of the University Christian Church during the absence of the pastor, is treasurer of the Dramatic Club and has been an active member of that organization since his entrance in T. C. U.

Granville Walker, president of B. C. B., won the Gough Oratorical contest last year. Johnny Knowles, ministerial student from Houston, is a member of the student council and was president of his freshman class. Don, Carroll and Everett Gillis are three of the most outstanding religious workers in T. C. U. They are all excellent musicians.

Nineteen students are preaching at 24 churches either part time or full time.

Transylvania College and the College of the Bible

The College of the Bible department of student service and placement, under the direction of Professor George V. Moore, is receiving excellent cooperation from the ministers and leaders of the churches in Kentucky.

One of the recent visitors to the library was Dr. Lewis Chase of Brown University. He has a very wide scholastic experience as a cursory perusal of

his honors in *Who's Who* will show. He is engaged in collaboration with Professor S. Foster Damon, also of Brown, on a study of the life and works of T. H. Chivers, an M.D. graduate of Transylvania in the class of 1830. Aside from Chivers' medical interests, he was a poet of far more extensive and literary merits than hitherto supposed. Dr. Chase will issue four volumes as a publication of the Harris Collection of American Poetry at Brown University.

A citizen of Lexington, Charles Y. Bean, has offered a silver cup as a trophy to the student organization presenting the best chapel program during the year. The student organizations have responded to the appeal and have created a new interest in the chapel programs.

William Woods College

Five states were represented by fathers of William Woods College students at the annual "Dad's Day" recently at which eighty dads were honored. The greatest distance was covered by N. C. Carpenter, pastor of the First Church, Zanesville, Ohio, who with Mrs. Carpenter came to Fulton to visit their daughter, Juanita, who is enrolled as a junior in William Woods. Several fathers came a distance of from four to five hundred miles. The states represented were: Ohio, Iowa, Kansas, Illinois and Missouri. President E. R. Cockrell addressed the girls and their guests, and special music and readings were furnished by the students. Each girl arose with her dad and introduced him.

Yale and Hartford

The Disciples of Christ studying at Hartford Theological Seminary were guests of the Yale Campbell Club at the second meeting of the Yale club, November 16. The two groups attended the vesper service in Marquand Chapel at which Dean Emeritus Charles R. Brown spoke on "Mending Your Religion." Then the visitors were entertained at the home of the Fiers and Starn families with a buffet supper.

Beginning November 19 the Campbell Club is sponsoring a regular Sunday Communion Service to be held at 5:00 p.m. in the Prayer Room of Marquand Chapel. Dean Weigle has encouraged the plan and announced the service, to which all students of the school are invited.

Illinois Disciples Foundation

There is being presented in this issue of *WORLD CALL* the architect's sketch of the proposed completed plant of the University Church and Illinois Disciples Foundation at the University of Illinois, Champaign-Urbana, where Stephen E. Fisher has been the pastor for more than thirty years. This particular sketch drawn by the architect, A. F. Wickes, shows the building as it will appear when looking at the educational unit. This unit is not being constructed at present. The auditorium and auxiliary rooms are now in course of construction. When completed this will be a most complete and useful student center.

Our Two Nonegenarians at the Florida Christian Home

By Mary Kelly

MRS. JANE C. BLAKELEY was ninety-four last January. She was born at Millersburg, Kentucky, her parents members of the Christian Church. Her mother was left a widow with five children when Jane was ten years old. Two years later the mother took her children to bring them up where there was not so much whisky as in their section of Kentucky. She was prompted by the same impulse that caused the mother of the Chinese Sage Mencius to move twice in order to find the right environment for the bringing up of her son.

It was in Indiana that she was baptized, as she says, "in the big Licking River." Later she married and went to Kansas where they lived on a farm. There she brought up a niece.

In later years when her husband failed physically they started to Florida in search of health in a covered wagon and a buggy, taking two boys with them to do the driving. They stopped en route to visit his brother who seeing Mr. Blakeley's condition urged them to remain. He would not be persuaded, however, and pushed on to the home of Mrs. Blakeley's brother and stopped to visit them where he died two days later.

Auntie Blakeley, as we call her, returned and was cheated out of the proceeds of her land—\$5,000. Later she lived in North Platte, Nebraska, where P. R. Stephens, her pastor, interested himself in her behalf and secured for her an entrance into the Home after she had become destitute, and the church had been helping her for four years. She came to the Florida Christian Home in July, 1925, where she has been a happy, contented and affectionate member of the family ever since.

When visitors come she sings for them old love songs and hymns from memory. She especially loves to sing "The Ninety and Nine." Prayer meetings are a joy to her and she nearly always takes part. One of our new guests who was homesick and lonely heard Auntie Blakeley singing to herself in her own room and repeating passages of Scripture from memory. It cheered her heart and helped her to make her adjustment.

Auntie Blakeley says, "This is a good Home to me and the people in it are good. I want to be as much like my Savior as I can."

Mrs. Eunice Henry Sothard was born in Texas, October 22, 1840, five years before Texas was admitted to the Union. She was one of six children left motherless when she was eleven years old. Her father placed her in the orphans' school at Midway, Kentucky, when she was thirteen. A year later she was baptized. While in the Midway school her talent for music was encouraged and cultivated. In addition to studying music she tu-

tored it. She completed her musical training in the Baptist College, after which she gave full time to teaching.

Mrs. Sothard married in New Orleans in 1861 during the two weeks that Louisiana had seceded. She says, "I was born out of the Union and was married outside of the Union yet I am an American." They returned to Kentucky where her husband entered the war on the Union side. A little daughter was born during his absence in the war. At this time she went back to teaching music and continued to do so until after she was seventy years of age when she came to St. Petersburg, Florida, with her daughter and husband. The daughter died at the age of sixty-six years.

Mrs. Sothard entered the Home in 1924 and has always been an interesting member of the family. She is tall and dignified and carries herself like a woman half her age. For three successive years she has been crowned in churches on Mother's Day as the oldest mother. This year that honor was conferred upon her by the city in Hemming Park. She plays the piano for visitors, better than many a young girl, as one of our pastors remarked. She attends church and picnics and takes auto rides whenever she has an opportunity.

For the Church School Worker

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For the Superintendent:

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Religious Needs of Students, a Symposium, page 10
Disciples Books of 1933, by C. E. Lemon, page 12
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For the Teacher of Adults:

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Disciples in Japan 50 years, by R. D. McCoy, page 27

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Home Missions Schools

Jarvis reports 96 in the College Department with a grand total of 188 in all departments. President Ervin says: "We have every right to be proud of the prospects for this school year."

S. C. I. reports enrollment in all departments 174. This is larger than at the same time last year.

Hazel Green.—Total enrollment 81, which happens to be just one more than at the same date last year.

Livingston.—Total enrollment 261 students, with 43 seniors. Superintendent Houtchens writes: "The State Supervisor was with us last week and reported back to our County Superintendent that Livingston Academy work was moving along most acceptably. He had practically no criticism of the school."

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St. Louis

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United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches -----	\$ 38,637.91	\$ 8,474.72*	\$ 617.08	\$ 246.58
Sunday Schools -----	14,829.31	2,086.79*	29.00	24.00
Christian Endeavor Societies -----	848.67	21.97		
Missionary Organizations -----	66,157.97	3,130.48*	155.31	155.31
Individuals -----	8,563.88	301.25	1,272.00	1,867.25*
	\$129,037.74	\$13,368.77*	\$2,073.39	\$ 1,441.36*

From Miscellaneous Sources

Bequests -----	\$ 4,010.00	\$ 1,812.76*	\$ 550.00	\$ 550.00
Interest (U. C. M. S.) -----	21,933.94	9,467.20*	1,537.17	363.82
Interest (Old Societies) -----	8,053.57	49.92*		
Gifts from Old Societies -----	20,727.62	4,348.73	1,657.04	4,350.65*
Home Missionary Institutions -----	15,652.48	2,300.02*		
Benevolent Institutions -----	19,962.11	1,782.67*		
Foreign Field Receipts -----				
Annuities -----			1,150.00	2,850.00*
WORLD CALL Subscriptions and Advertising -----	8,049.64	4,343.15*		
Literature -----	8,550.66	1,494.47*		
Miscellaneous -----	14,252.75	1,306.06	1,754.57	8,134.98*
	\$121,192.77	\$15,595.40*	\$7,648.78	\$14,421.81*

Board of Education and Cooperating Colleges

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She Nearly Lost Her Chance

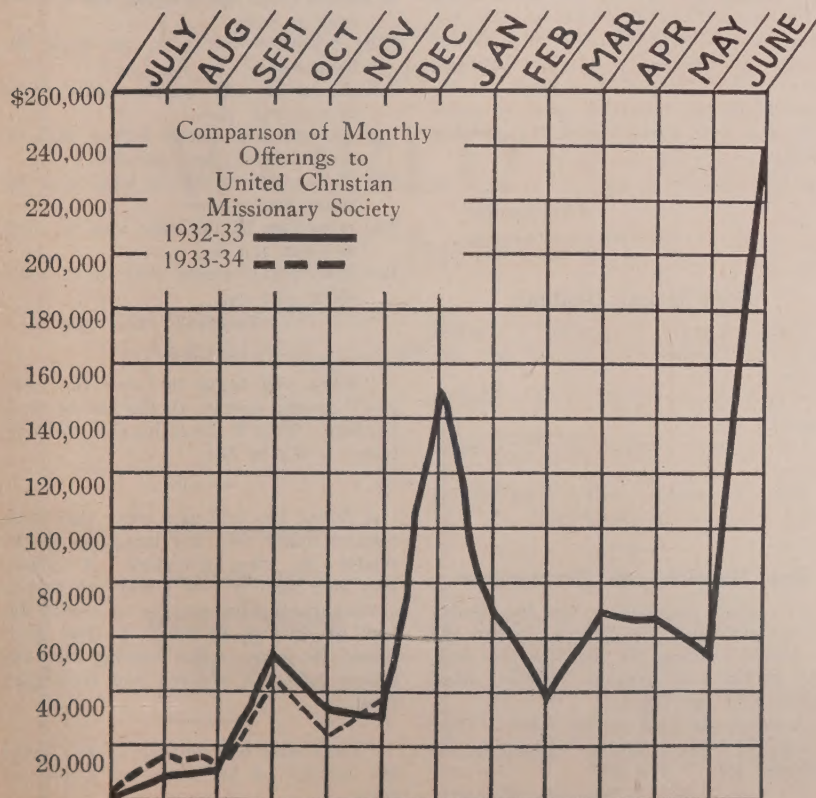
WE NEVER operate on a person who cannot see light unless it is to relieve some inflammatory condition, some unsightly bulging of the eye or to remove a blind eye which is painful. Somehow into the gossip of the village had spread the heresy that the doctor of Mungeli would not operate on a patient if the patient recognized light. A woman came in with cataracts in both eyes. The pupils reacted to light and there seemed no reason so far as observation was concerned why we should not operate on her. But to every effort of ours to have her say she saw light she would respond, "No, I see no light." I waited a few minutes while I examined another patient and went back to the dark room where I saw her eyes again react to light. Again she said, "I do not see any light of any kind." I called Hira Lal in. Hira Lal is that doctor who has been here doing practical medicine and surgery for 35 years, the man who, though without qualifications so far as diplomas are concerned, has done wonderful work even in cataract operations. "I cannot do this operation, Hira Lal," I said. "She does not see light." Hira Lal goes into the dark room with the patient. He does not return soon but when he does he says, "She does see light. She has been coached to say, 'I do not see light' for fear that if she said that she saw light we might not operate on her and thus take from her the chance she might have to see." We operated and had beautiful results. How close she came to losing her chance!

VICTOR C. RAMBO.

Mungeli, India.

Keep the Trend Upward

Hold the Offerings for December Above December of Last Year



The Last Page

The Every-Member Canvass

Why Mrs. Fuller Reduced Her Pledge

M^{R.} REYNOLDS and Mr. Applegate, vestrymen,
And on the canvass team of St. Jude's,
Called upon Mrs. Horatio Fuller, whose card

They had, and which bore, in pencil,
The notation that Mrs. Fuller subscribed
Three hundred dollars to St. Jude's
In 1932. But Mrs. Fuller was able to show

In black and white that her dividends
Had been passed. In consequence, Mrs. Fuller

Could subscribe only thirty-six dollars
To St. Jude's in the coming year of the Lord.

It has been remarked that the world
Is a small place—and it is; for the
Next afternoon, Mrs. Fuller, giving a party

At the Savoy, remarked to Mrs. Applegate:

"It cost me four hundred dollars to throw

This party." And Mrs. Applegate, that evening,

Told Mr. Applegate what Mrs. Fuller had said

About the party. And Mr. Applegate told Mrs. Applegate

What Mrs. Fuller had said about the pledge,

And the world is a small place really;

For a woman, in the Book of the Acts,
Whose name was Sapphira, did the same thing

Exactly that Mrs. Fuller had done.

And Mr. Applegate, remembering Sapphira,

Called up Mrs. Fuller and asked after Her health. And Mrs. Fuller said that she had

Never been better in all her life.

Then Mr. Applegate remembered that the rector

Had once said in a sermon, that there is A good deal of hyperbole in the Holy Scriptures,

And Mr. Applegate concluded that perhaps

Sapphira had died of angina pectoris.

—From *Deep River Anthology*.

His Feelings Were Correct

He was on his way home with his new car, which was absorbing all his attention, when it struck him he had forgotten something.

Twice he stopped, counted his parcels, and searched his pocketbook, but finally decided he had everything with him. Yet the feeling persisted.

When he reached home his daughter ran out, stopped short, and cried: "Why, Father, where's Mother?"



Perfect Rejection Slip

The Chinese, who invented movable type, and gunpowder, also invented the perfect rejection slip.

It runs, in part:

"Illustrious Brother of the Sun and Moon:"

"Behold thy servant prostrate before thy feet. Thy honored manuscript has designed to cast the light of its august countenance upon me. With raptures I have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you sent me, the Emperor would order that it be made the standard, and that no more be published except such as equaled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. . .

"Your servant's servant,

THE EDITOR."

—*The Christian Advocate*.

Well Under Control

"I'm thinking of getting a wireless set," said Jones. "I'd like one like yours."

"Yes, they're quite good," replied Smith.

"How many controls has it?" asked Jones.

Smith grimaced. "Two," he replied, "my wife and my daughter."

One Hundred on Observation

The school inspector, to test the faculty of observation in the pupils, crossed the platform, shifting his fountain pen from one pocket into another. "Now, what did I do?" he asked.

A smart girl held up her hand. "You crossed in front of teacher without saying 'Excuse me,'" she said.

—*Epworth Herald*.

Page His English Teacher

The new suitor was having dinner at the high-school girl's home for the first time—and she had baked the cake herself.

"Have some more," she urged him. "Don't let politeness keep you from taking a second piece."

"No, indeed," he replied gallantly. "Surely no one could be accused of a lack of politeness for eating a second piece of such cake as this!"

Then he wondered at the strained silence.

Wanted an Operation

A lady approached an Edinburgh surgeon and asked him if he would perform an operation.

"What for?" he inquired.

"Oh, anything you like. You see, I attend a lot of women's bridge parties and, never having had an operation, I simply can't take part in the conversation."—*London Answers*.

When the Slip Gets By

The typographical error is a slippery thing and sly,

You can hunt till you are dizzy, but it somehow will get by.

Till the forms are off the presses it is strange how still it keeps;

It shrinks down into a corner and it never stirs or peeps,

That typographical error, too small for human eyes,

Till the ink is on the paper, when it grows to mountain size.

The boss he stares with horror, then he grabs his hair and groans;

The copy reader drops his head upon his hands and moans—

The remainder of the issue may be clean as clean can be,

But that typographical error is the only thing you see.

—*Knorrville (Ia.) Express*

"When you begin to think for folks you'd as well assume all the rest of their burdens: They'll never be able to carry them."—*Milton Lee*.

A friend has told us a story that some readers might find not inappropriate in relation to other ministers. A curate, who had made a vow always to preach extemporaneously, chanced to preach before his bishop, to whom he had mentioned the vow. After hearing him, the bishop said, "I absolve you from that vow."

"Lot's wife had nothing on me," said the convict as he turned to a pile of stone.

Don't Read This—

We have been struggling against being compelled to say it. All through 1933 *WORLD CALL* has been \$1.00 per year's subscription. We had hoped to make that a permanent price—but the hope was conditional. Costs of publication had to be considered, and computations showed that only if the subscription list were doubled could that \$1.00 rate hold. The end of 1933 finds a definite increase in circulation, but not enough to warrant the continuation of the present price.

Don't Miss This—

There is still one more chance to secure WORLD CALL for \$1.00. New subscriptions and renewals may be received at the \$1.00 rate in this office up to and including January 31, 1934. On February 1, the following subscription rates will go into effect:

Single subscriptions { \$1.25 for 1 year
 { \$2.00 for 2 years
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